

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., September 29, 1927

NEW SERIES  
VOLUME XXIX No 39

Redfern, who started for Brazil in an airplane from Brunswick, Ga., is a son of a Baptist preacher.

Dr. Louis J. Bristow, superintendent of the Baptist Hospital in New Orleans, and Mr. Robert Jolly, superintendent of the Baptist Hospital in Dallas, are among the speakers at the meeting of the American Protestant Hospital Association in Minneapolis in October.

Mr. Lloyd Garland, assistant in the Sunday School Department of the Mississippi Baptist Convention Board, was married on September 17 to Miss Mary Zeigler of Ogeechee, Ga. She is a highly esteemed teacher, and he is well known in Mississippi as an efficient Sunday School worker. Congratulations.

On August 31, a Summer Assembly for Negroes was dedicated at Gulfside, Miss., near Bay St. Louis. There are 600 acres with a beach front of a mile and a quarter on the gulf. There are four houses on the property, one of which is said to have been the headquarters of General Andrew Jackson in his campaign against the British in 1812. We suppose this is the property of the Northern Methodists.

Traveling "de luxe," that is with brother B. E. Massey of the Orphanage in his Ford, we reached the meeting place of Pearl River County Association an hour ahead of time. But we were not the first, and they kept pouring in until the house was full. Promptly on time, brother M. K. Thornton called to business. Brother Massey was called to lead the devotional exercises. And as the former moderator is leaving the State, the brethren made brother Rouse of Poplarville moderator. They say that whenever he is nominated for anything, nobody else applies. Brother Bestor was retained as clerk and brother Stewart as treasurer. The letters were put in the hands of a committee on digest, consisting of brethren Clark and White and Mrs. Stockstill. The finance committee was made up of brethren Mitchell, Amacker and Pigott. The order of business was announced by brother Cothorn. Then brother Massey told the people how their orphan children were being cared for in the Home in Jackson, and they showed their interest by asking many questions. Brother L. J. Coker preached a great missionary sermon, in harmony with the great purpose of the association. His texts were "For to me to live is Christ"; and "We are ambassadors for Christ". Two churches applied and were received into the fellowship of the Association, one a new church at Camp Roland, the other, Ford's Creek, came back to the association after having wandered into the camp of the Landmarkers. Then dinner was served in abundance, including hot coffee. The nearer you get to Louisiana the surer you are to be served with coffee, and the oftener. In the afternoon, after the list of messengers was straightened out for the minutes, brother Cothorn read a good report on Missions and called on the editor, who spoke on our Cooperative work. It was not easy to leave this goodly company, but it took us till ten o'clock that night to reach Jackson, traveling as stated above.

C. C. Weaver goes from Calhoun City to the pastorate at Hernando. His work has prospered.

The federal census bureau reports the Old German Baptist Brethren have 3,036 members in the United States as compared with 3,339 ten years ago. Reformed Presbyterians have gone down from 8,185 to 7,166.

The revival meeting at Newton begins on the third Sunday in October. Pastor T. W. Green will have Dr. L. G. Gates of Laurel with him. Many will be interested because of the number of boys and girls in Clarke College.

There are said to be four times as many negroes in New York as there were ten years ago, and the delinquency of their youth under these new conditions is becoming a serious problem with them.

Our mailing clerk says that in eight years The Baptist Record has not lost fifty dollars from churches having The Baptist Record in the budget. This is a tribute to her ability, as a collector, and it is a tribute to the honesty of our churches.

All Mississippians will be sorry to lose Dr. M. K. Thornton and his good wife from Poplarville. He goes to become pastor of Seventh Street Church, Bessemer. He was pastor for several years at Bessemer before coming back to Mississippi and these people have a pull on his heart. May the Lord continue his favor with him.

It is a queer situation when nearly 200 Mississippi children are denied the benefit of the public schools of the State, and yet the law of Mississippi compels children to attend school. The reason given for the state's doing nothing for the education of these children is that they are in the city of Jackson and so the county will not pay the teachers. The city refuses to pay the teachers because they say the children belong to the state. And so it is up to the Baptists of Mississippi to educate them, at least till this tangle can be straightened out. They are in the Baptist Orphanage.

We have received from Dr. L. R. Scarborough a full account of the action taken by Tarrant County Association, and the reasons therefor in refusing membership to a church seeking admission to the association, which stated in their application their opposition to "unscriptural institutionalism", which meant, if interpreted by their failure to give, opposition to about everything that Southern Baptists stand for. They had given nothing to foreign missions, home missions or education. Indeed it did not appear that they had given to anything. Why such a church should wish to get into a missionary Baptist association, except to make trouble, we do not understand. The First Church of Ft. Worth, of which Dr. J. Frank Norris is pastor, had been repeatedly refused membership in the association, and this was one of his kind. Dr. Scarborough points out and seems to prove that the charges which this opposing faction has made against some leaders and teachers in Texas is knowingly and wilfully false.

We were sorry to hear of Brother J. A. Rogers' misfortune in being hurt in an automobile accident. Glad he is recovering.

One of our exchanges says truly, "The preacher cannot go from a 'big' dinner and social hilarity to represent properly his Lord in the pulpit".

We have only one more issue in this month September 29th. If your paper shows Oct. 1st, 1927, please let us have your renewal by return mail.

Rev. W. H. Thompson has resigned the work at West Laurel Baptist Church, and accepted the work at Port Gibson. His resignation is effective October 1st.

Pastor H. C. Joyner has resigned at McAdams, effective Dec. 31. He is one of the most faithful of pastors and people grow grace under his ministry, for he is tireless in his service to them and the cause.

The Eastern Baptist Theological Seminary of Philadelphia recently received the gift of \$100,000 to endow the professorship of English Bible. A short while before someone gave them \$100,000 to endow the chair of "Evangelism". It is good to see people coming to the support of the Seminaries of the orthodox type.

Invitations are out for the marriage on Oct. 9 of Mr. Alvon Humphrey Doty and Miss Ruth Hewitt, both of Jackson, Miss. Miss Hewitt is the daughter of Dr. and Mrs. W. A. Hewitt of First Church, Jackson, and a recent graduate of the Mississippi Woman's College at Hattiesburg. Mr. Doty has been for a few years assistant to Dr. Hewitt in the church work, leading the young people's work and the singing. We wish them increasing joy and usefulness.

Those who were reading the Baptist Record ten years ago will remember a series of letters from Lt. P. I. Lipsey, Jr., then with the American Expeditionary Forces in France. Nothing we have ever published has attracted more favorable attention than those letters, which were not intended by the writer for publication, and were discontinued at his request. Ten years have passed, and most of his time since returning to America has been spent in the newspaper field and in teaching Journalism in Baylor University. During the summer he was married to Miss Sue Price of Ruston, La., also a teacher in Baylor. They left in July for an extended trip to Europe. On their way over he was lariatied by radio to London where he is now employed by one of the greatest news agencies of the world. He resigned as manager of the Memphis office of the Associated Press to go to Europe, and is now with them in London. All this is said to say this: that he and his wife have both promised to give the readers of the Record some impressions of things seen in Europe. They will be read with interest and pleasure. This week we give the first letter from Mr. Lipsey and next week, we have one from Mrs. Lipsey on "An American in London." They are having a good time, and we will enjoy it with them.



## A LOOK AT LONDON

P. I. Lipsey, Jr.

Immigration officers shook their heads gravely when they discovered I was without a position when I left America, and had no definite agreement on the work which I expected to undertake in the British capital. A place had been offered to me but I had not yet accepted it sight unseen.

We shivered with cold and hunger—it was before breakfast—while the faithful guardians of the frontier deliberated our case. We felt but little better when they graciously announced we might enter for 30 days, in which we would have the chance to gain further permission to stay.

During the full 30 days of grace my office—where I had immediately gone to work—negotiated with the Home and Labor departments over our status. At length they accepted my chief's plea that I was a man of special training whose work could not be done by an Englishman, and approved our indefinite residence in England.

The American job hunter is not wanted in Britain, where more than a million men are out of work.

The unemployment problem, whose evidences are everywhere, met us promptly when my wife and I landed at Southampton with the purpose of finding some way to make a living in London while we might get better acquainted with the world.

Upon the streets of London were many proofs of scarcity of jobs. Here and there as we walked abroad to see the wonders of the mighty city we saw ragged men, often maimed or crippled, drawing pictures on the pavement with colored chalks. Their rude sketches of persons and landscapes & buildings always included the note that the draftsman was an unfortunate person trying to make a living. The passerby was expected to drop a penny into his ragged cap.

The singing beggar was another witness of unemployment. We saw a poorly clad soloist standing on a corner beside a long line of people waiting to get into a theatre. The miserable chap shouted with all his might to get a few coppers out of the pleasure seekers. There were hundreds like him in many parts of the city.

Other workless men with real or imagined musical talent walk the streets in bands with a few horns and fiddles. One holds out a pathetic cap before windows and doors as his mates sing or play.

Hundreds of these unfortunates profess to be battle victims of the great war. They, at least show the fallacy of war's glory and romance.

In other streets we watched acrobatic feats by feddy fellows. Two such men spread a disreputable blanket in the roadway where cabs scurried and heavy buses roared. They turned hand springs, balanced themselves and each other in difficult poses and performed muscular tricks as well as their ill-fitting garments permitted. They chased the rolling coins through the hazardous traffic.

Personal service by its comparative cheapness, reflects the shortage of work and the high regard in which a job is held. Many goods which involve much hand labor are low in cost.

Why—I asked myself—don't these unemployed fellows go out to the British dominions, to the far places of the empire where labor is in demand? The reasons are various, and not far to seek.

Canada and Australia and South Africa want strong, vigorous men of the pioneer type, mostly for farm work in the unpeopled areas. Or they want men with capital to invest in and encourage young industrial enterprises. The London jobless, at any rate, are not of that kind. The unemployed are for the most part city bred. They would tremble at the loneliness of the prairies. They could not endure the stillness of the forests.

These men of the tenements would not know how to take care of themselves in the desert country, to get their own meat and drink and shelter. They would be helpless to knock over a rabbit as to choke a tiger.

Labor unions in some of the British possessions have a strong hand in controlling immigration. They oppose the entry of the type of men who would help to lower their own wage scales by working cheaply.

Perhaps there is a nearer reason why these street strollers stay in the home city. Sir Harry Lauder may have been right when he called them "work-shies". Many of them are content to drag out an existence on uncertain charity, and to be supported by the small dole of money which the government and the workers themselves provide. Indeed they have a certain pride in their "independence". They do not have any "boss" to tell them what to do.

A sinister fruit is born of the tree of unemployment. To the red standards of the few professional anarchists and communists flock thousands who are restless because they have no work. They listen to the wild harangues of the revolutionary spell-binders who shout their violence in Hyde Park and in Trafalgar Square.

In the recent disturbances arising out of the Sacco-Vanzetti case, my wife and I often heard these strong mouthed fellows calling for a class war and denouncing existing governments and authorities. We heard our country and her institutions insulted. They are bold, these packed thousands. But they almost trampled us under their feet as they fled in panic before the mounted police charges.

Idle crowds are the Bolshevik's recruiting field.

## ARE THERE ANY MORE LIKE THEM?

For a number of years I have known Dr and Mrs. Carter as personal friends but never did I realize what they had meant to the Baptists of the State, helpless mothers, or fatherless children, until I came to be associated with them in the Orphanage work. In fact I am confident that the Baptists of the State have never realized what it had cost these great Souls in energy, anxiety, and loss of sleep to mother and father the helpless children of this great State.

For years I have been interested in Orphanage work, and one of my chief joys has been to try and train children of my Congregations. In fact I have felt definitely led to enter this line of work for some time, but little did I dream of ever being permitted to be associated with such noble characters and get my training in this work under these noble characters.

While on duty in my Pastorate in New Orleans, my wife called me and stated that Dr. Carter was there. I rushed home to see the man whom I had loved for years expecting to see a man broken in age, to my surprise I found that same expression and vigor that he had years ago. After talking together for some time, we drove out and he said, Brother Massey I have about served my time at the Orphanage and my wife has almost worn herself out there, so we have decided to soon get out and spend the rest of our time quietly.

If we can find the type of man that is needed there, I feel that you would make a fine man for the place. Nothing else was said. Those words gripped me, I could not get away from them. He returned to Jackson, and a little later I received a letter asking me if I felt led into this work. Then another letter came asking me if I would accept the work. For the time had come for the new man to get in training in order to be able to take up the task which he would soon be forced to lay down. I realized anew my calling into this work and the opportunity of being trained by a great man and woman who had spent a life in the work meant much to me. I

wrote him this fact. He asked me to come to the Home and spend a few days and then think the proposition over. I did so and realized as never before the power of this Godly man and his wife.

In January a meeting of the Executive Board was called and I was elected by them with Dr. Carter's suggestion as Associate Superintendent, and to have charge of the local work, looking forward to taking the place as superintendent when Dr. Carter gave up the work. And as that time is drawing near I ask myself the question again—are there any more like them? Twenty-five to thirty years of sacrificial service night and day over hills and through valleys of Mississippi, proclaiming children's needs and Baptist responsibility. Night after night while Baptists of the State were on their beds of rest, these two were walking the floor nursing the sick of this Institution. My prayer is that God shall use me as he has these two noble Souls.

B. E. MASSEY.

## "THY WILL BE DONE"

"On earth as it is done in heaven"—Matt. 6:10; Luke 11:3-4.

In heaven, "God's dwelling place," God's will is done voluntarily, joyfully, universally. Since man's disobedience and rebellion, God's will has never been thus done on earth. It is not being so done today. The tares (the wicked) very greatly outnumber the wheat, (the good seed). After the gospel has been preached nearly two thousand years, "The whole world lieth in wickedness"—1st John 5:19.

"According to the prince of the power of the air, the spirit that now worketh in the children of disobedience"—Eph. 2:2. God's will cannot be done on earth as it is done in heaven, by holy angels, so long as there is an enemy of God on the earth. It will be so done on earth at some time, else that part of the "model prayer" would have been omitted. Will it be "done on earth as it is done in heaven" during the millennium, the one thousand years when Jesus, with his saints, will "reign on the earth" as King of kings and Lord of lords", (Ps. 2:8-9; 1st Tim. 6:15; Rev. 17:14, 19:16, 20:4-6)? I think not, because, "When the thousand years are expired, Satan shall be loosed out of his prison (Rev. 20:3-7 and shall go out to deceive the nations which are in the four quarters of the earth, to gather them together for battle; the number of whom are as the sand of the sea. And they went up on the earth (from all parts of the earth) and compassed (besieged) the camp of the saints about, and the beloved city (Jerusalem) and fire came down from God out of heaven and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone"—Rev. 20:8, 9, 10. If God's will had been "done on earth, as it is done in heaven"; voluntarily, joyfully, universally, during the millennium, how could Satan, in a "little season", gather such an innumerable army "to battle" in his last desperate effort to defeat our Lord Jesus Christ in his purpose and work of redemption?

"I have set my King upon my holy hill of Zion. The Lord said unto me, Thou art my Son: this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:6, 7, 8, 9) "Jesus spoke unto them, saying, All power (authority) is given unto me in heaven and in the earth" (Matt. 28:18).

When Jesus comes, with his saints, to rule with power and exact justice, sitting upon the throne of his father David, in Jerusalem. "He shall have dominion from sea to sea, and from the river to the ends of the earth; yea, all kings shall fall down before him; all nations shall serve him" (Ps. 72:8-11). "All rulers shall serve and obey



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him" (Dan. 7:27). "The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ and he shall reign forever" (Rev. 11:15). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Ish. 2:2-3; Micah 4:1-2).

"God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father"—(Phil. 2:9,10, 11). "For he must reign until he hath put all enemies under his feet. For he (the Father) hath put all things under his feet. But it is manifest that He is excepted who did put all things under him. Then cometh the end, when he, (Jesus the Son) shall have delivered up the Kingdom to God, even the Father; when he (Jesus) shall have put down (surrendered) all rule and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." (1st Cor. 15:24, 25, 27, 28). Then "Our Father's Kingdom will have 'come', when 'His will' shall 'be done on earth as (in same manner) it is done in heaven,' today.

C. M. SHERROUSE,  
Biloxi, Miss.

#### A WORD TO YOUNG PREACHERS (By J. A. Lee)

I have been pastoring churches in Mississippi for quite a while, so I do not feel that it is presumptuous on my part to offer a few suggestions.

The first thing I would say is this: Be sure to look well to your credit, for a preacher's credit is his greatest asset in the business world and he cannot afford to let it go at loose ends, for right here is where many of our preachers go to the wall, and when once there it is hard to recover your financial standing. Never make a debt unless you are sure to have the money to meet it when due.

Many of our preachers find an excuse, or they think they do, by saying, they have pastored churches and the church failed to meet their financial obligations with them. I do not doubt this statement, for I believe there are thousands of dollars in the pockets of Baptist deacons and other members that ought to be in the hands of pastors in Mississippi; still I maintain it is largely the preachers' fault, and if you will pardon a personal reference I will explain what I mean. I am now winding up my thirty-eighth year as pastor in Mississippi, and twenty-five dollars would more than cover my losses on pastor's salary. I have had other pastors to tell me that the churches they had pastored were due them, anywhere from one hundred to two and three hundred dollars, and that they never expected to get a dollar of it. Now if you will permit a further personal reference I will tell you how I have managed to do this. First, I always have a clear understanding with the church just what I am to receive for my work and what they expect of me; then I make it plain to them that I will expect the church to look after the financial side and I trust them with it and do not ring the changes on the salary business every time we have a service. I have known some brethren to do this and it becomes very common to the membership. Preach to them the gospel in all fullness and simplicity—feed them on the strong meat of the word, and think not to satisfy them by telling a few jokes and a few high sounding words and phrases, for the Lord's sheep know their Master's voice and will follow where He leads. A Baptist and a Methodist preacher

were talking on the streets of a small town and the Methodist brother said to the Baptist brother: "How is it that your folks always give you something to bring home every time you go to the country to see them and mine do not?" And the Baptist preacher said, "Well, it's this way: When they come to church on Sunday to hear me I give them something to take home and when I go out to see them they give me something in return." And the Methodist preacher saw the point. Now, my brother, if you will give your people something when they come to hear you, they will in return put food on your table, clothes on your back and shoes on your feet.

Some of our brethren are afraid if they have an understanding with their churches as to what they are to receive in a financial way that they will not be orthodox or in accord with the New Testament teachings. To this class I would cite them to what Paul has to say on this subject. In writing to the Corinthians about certain matters in the church: That it should be done decently and in order, and I am quite sure that I do no violence to the thought here expressed, when I say it is a decent thing and also a very orderly thing for the pastor and church to have a clear understanding as to how much the pastor is to receive for his labors and just what the church is expected to do in furnishing it. Speaking more specifically in another place Paul says: "Those who minister, or serve at the altar, live of the things of the altar." And in verse fourteen he says: "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel", and when a preacher or a church refuses or neglects to have a clear understanding as to what shall be done and go at it in a haphazard way, they are guilty of doing violence to what God has ordained. See 1 Cor. 9:13-14.

Now, my brother, if you are still skeptical on this point, please turn to 1 Cor. 9th chapter and read from the seventh through the fourteenth verse and you will find Paul asking some very pointed questions, such as: 1. Does a man go to war at his own charges, or in plain English: Does he pay his own expenses or allow his government to do so? 2. Does he plant a vineyard and not eat of the fruit? 3. Or does he own and feed a flock and not live of the flock? From this we are justified in saying, that if a preacher pastors a church or churches he should live of the church or churches, and when the church or churches fail to do this, they are guilty of violating the New Testament teaching and holding that which rightfully belongs to another and this I believe to be one of the chief reasons why the candle stick has been, and is being, moved from many of our churches.

I believe every member ought to feel his and her responsibility to the financial budget of the church, and I further believe the pastor can make them feel this and that too without dogging at them at every service about the pastor's salary and other financial obligations.

Now in a final word let me say this: Be just as honest in resigning or giving up a field as you were in accepting it. When you feel that the time has come to make a change (and it will come) just speak to the officers of your church about the matter, telling them how you feel about it, and give the church plenty of time to adjust the matter as unto the Lord seeing what His will is in it all. Do this before you advertise or look around for another field. I think it very unbecoming in any brother when he feels that he should give up a field, to first nose around privately until he finds a new field and then come to his church and say to the brethren: "Well, brethren, I feel my work is about finished with you and I also feel that the Lord wants me over at Bunker Hill, or some other place. Be honest, my brother, and if the time has come to resign, and be sure that it has, then resign whether you have anything in view or not, and let the Lord and the brethren you have been serving have

some part in the matter. To do otherwise is not right and I would admonish my younger brethren to make a note of this.

Now let us hear the conclusion of the matter, which is this: Please do not use your power and authority to resign a work, as a prize-pole to a better salary. I have known of, and also heard of, pastors who wanted a better salary to use this method in getting it.

What do you mean by the prize-pole method? one asks. Just this: A pastor may know that he is well liked and that the church does not want to give him up, and in fact he does not want to go, but he also feels that he deserves and must have a better salary; so he offers his resignation at a time when no one is expecting it, and when he feels sure the church will offer him a raise in salary, and it does, and he stays, with this explanation: "That he feels that the Lord has intervened and wants him to stay," and he stays. Now if you want to know what I think of this kind of procedure, it is just this: I do not believe the Lord had a thing to do with it, and if I should say He did, I would be charging Him with doing a thing that is foreign to His blessed will.

My dear young brother, when you become pastor, and I hope you may, do this: When you think you deserve and must have a better salary, just say so to your church, and let the church in the fear of the Lord consider the matter and when they have rendered their decision if it does not suit you just say so and ask to be released to find a better field and give the church time to find another pastor. My brother, I have written the above because I love you and want you to steer clear of these common, yet very grave mistakes made by many of our brethren. May the Lord bless you.

B. B. I. DAY

Sunday, October 2nd., will be observed by the Baptists of New Orleans as "BBI Day." The big event of the day will be a pilgrimage to the Baptist Bible Institute by all the Baptist Churches and other friends of the school at 3 o'clock in the afternoon.

The ceremonies of the occasion will center around the personality of our beloved President DeMent. This occasion will celebrate the tenth anniversary of President DeMent's work in the establishment and development of our great Institution. Besides a delightful musical program to be rendered by the Music Department of the Institute, there will be a presentation to the school of a portrait of President DeMent, which has been provided through the interest of Dr. Robert G. Lee, former pastor of the First Baptist Church, New Orleans, and a former trustee of the Institute, who is now pastor of the Citadel Square Baptist Church of Charleston, South Carolina. The presentation speech will be made by Dr. Lee, and the speech of acceptance will be made by Dr. P. I. Lipsey, President of the Board of Trustees of the Institute.

The friends of President DeMent feel that some fitting recognition should be given to the monumental work he has accomplished for the Baptist of the South in the establishment and growth of the Baptist Bible Institute. Those who know the difficulties and obstacles which had to be overcome in planting this great Institution in the heart of Catholic New Orleans can somewhat appreciate the ability and sacrificial service of President DeMent.

We want to cordially invite our friends in Mississippi to visit us on this occasion.

N. T. TULL,  
Business Mgr.

The University of Chicago has just issued a new translation of the Old Testament, J. M. Powis Smith, editor. We have not yet had opportunity of examining a copy.



## The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which will accompany the notice.

### EYES OF THE HEART OPENED

In the letter to the Ephesians Paul prays for them that the eyes of their heart may be enlightened. The old version translates it the eyes of your understanding. In the Bible the heart is spoken of much as we now speak of the mind. It embraces the whole mental and spiritual capability and activity of the man. It is used to indicate his emotional nature, but also his understanding or intelligence and his will or power of decision and choice. The heart was then supposed to be the seat of intelligence, much as we now speak of the brain as the organ of understanding. Of course the truth is that no one organ of the body, nor all of them together constitute the sole dwelling place of the mind nor its only instrument of activity. But we have to have some material symbol to represent for the time being the location and the organ of understanding. Certainly the heart and brain are the most necessary organs of the body.

What Paul is speaking of and praying for here is a quickened spiritual intelligence, an acute consciousness of spiritual things and spiritual values as distinguished from earthly wisdom. There is no need to discount worldly wisdom. It has its place and is needed in the conduct of the ordinary affairs of life. It is itself the gift of God and should do service in his Kingdom. The spirit of wisdom was upon certain men who helped in the construction of the tabernacle. There were gravers of stone, workers in metal and in needlework. These talents were consecrated to the service of God. Abraham was a man of affairs, a successful manager who accumulated property and made good use of it.

There are captains of industry today who are God's trustees of the talents committed to them. There are architects, contractors, physicians, publishers, bankers, inventors, manufacturers, whose minds are quickened. There are real estate men who are alert and have visions of growth and values that others do not see. All these are valuable in their places, but there is something higher and better which each one of these and all other Christians may and ought to possess. They may have the eyes of their hearts enlightened, so that God and all spiritual things have value to them beyond all standards for material things.

It will help in understanding this to read more of the prayer: "That the God of our Lord Jesus Christ, the Father of glory may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened that we may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, etc." This quickened spiritual intelligence results first in "the knowledge of him". To know God in the revelation of himself in Jesus Christ. This is a double revelation; God

is embodied in Christ, and he is interpreted to us in the Holy Spirit.

How pitiful and painful is our stupidity and failure to appreciate Christ and apprehend him. "To know Him" is Paul's own prayer and life long struggle. Jesus has to say to us as to the early disciples, "How long shall I be with you; how long shall I bear with you?" "Have I been so long with you, and dost thou not know me?" "O, foolish ones and slow of heart." But no one knows the Son save the Father, and no one knoweth the Father except the Son and he to whom the Son willeth to reveal him. And Jesus promised that the Spirit would take the things of Christ and show them unto us.

Jesus came to open the eyes of the blind, that those who see not may see. There is great need now, even in this very year of grace, that men may have as we have never had the spirit of wisdom and of revelation in the knowledge of Him. Blindness to spiritual things is on our generation. We are wise to everything but spiritual values. Spiritual stupidity is on our generation. And we need to pray this prayer of Paul for the opening of the eyes of our hearts. We are blinded by the god of "this world".

There are three specific results of this spiritual enlightenment mentioned here, or three directions that a quickened spiritual intelligence will take. There is no room here to discuss them. They will be simply indicated. First, that we may know what is the hope of his calling. Second, that we may know what is the riches of the glory of Christ's inheritance in the saints. Third, that we may know the exceeding greatness of his power to usward who believe.

The first inspires us as to the future, what God meant for us to become. There is no limit here, and the work goes on forever. We know not what we shall be. But we shall be like him. He is the first fruits. His likeness and his position, his destiny; these shall all be ours. This is what God predestinated us to become, to be conformed to the image of his Son. The Second shows us Christ's inheritance in the saints, his glorious church, his redeemed and transformed world, with all things restored and Christ in possession. The Kingdom come. The Third opens a vista of power and possible service simply illimitable; that we may know the exceeding greatness of his power to usward who believe, according to the working of the strength of his might which he wrought in Christ when he raised him from the dead. God puts no bounds to what a Christian can do. His omnipotence is at hand for us. Strange that we live in weakness and even in sin.

### ARE YOU CATHOLIC?

We know of no word that is more abused and less understood among all those used in ordinary English than the word Catholic. Of course, it is one among the many words which our language has borrowed or adopted from the Greek language, a compound word made up of a preposition and an adjective, meaning whole or entire. The adjective is practically the same as our word whole, the preposition only seeking to strengthen or intensify the adjective. Just as we sing "Lord Jesus, I long to be perfectly whole". Or, as if we should say "absolutely complete".

We have labored for several years in reading papers of other than Baptist faith, especially the Episcopal, to find out exactly what the writers have in mind when they use the word Catholic. If we have succeeded in any measure in getting their conception, or point of view, it is that they mean by the word Catholic those things that have been held and taught by what they call the whole church through the centuries, though it would be certainly difficult to put your hand on many of these. The Romanist insists that his church is the Catholic Church because it embraces all who are in the kingdom of God. Who-

ever, according to the Romanist, is out of the Roman Catholic Church is out of Christ, and what is not taught by the Roman Catholic Church is not true.

To many people, the word "Catholic" has become exceedingly obnoxious and stands for about everything that is untrue and hurtful in religion. There is a reason for this which we need not go into now. But it seems a strange perversion of words, not to say of fate, that a word intended to mean universal and all-embracing should come to stand for what is exclusive, arrogant and despotic.

We have no hope of restoring to the word now its original conception of universality and all inclusiveness, but would like for the real breadth of purpose of the religion of Jesus Christ to be apprehended. We have nothing but antagonism for the idea of forced inclusion in one great organization. We believe it is the very antithesis of the Christian religion. We have no sympathy with the "lo here" and the "lo there", which would make of the religion of Jesus a great visible communion or incorporated body, ecclesiastical or political. We believe all the efforts to "restore the unity" of Christians by any sort of federation or incorporation are a travesty of Christianity, a misconception of the will of Christ, and would destroy that purpose. But there are certain universal qualities of Christianity that ought to be a part of the faith and religion of every believer, which, if left out, reduce religion far below its real Christian status.

There is probably no better way of indicating the all-embracing purpose of the religion of Jesus, than by quoting several passages of scripture which indicate it. Not much comment on them will be necessary.

Jesus said, "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things which I have commanded you; and lo, I am with you all the days, even to the end of the age." That is catholic in four counts, see the emphasized words.

Again, Paul says: "Admonish every man, and teaching every man in all wisdom, that we may present every man perfect in Christ". That is certainly universal; including all men, all truth and all virtues or excellencies.

Again, Paul says: "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work". Here you need to emphasize almost every word in the sentence to get his idea of universality, that is complete provision for every moment in every relationship for every service required. That is catholic in the best sense.

Notice again in Titus 2:11, "The grace of God hath appeared, bringing salvation to all men". And, "He is the propitiation for our sins, and not for ours only, but for the whole world". Again, "The same one is Lord of all and is rich unto all that call upon him". Again, "So then as through one trespass the judgment came unto all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life". Again, "Now apart from law a righteousness of God hath been manifested, a righteousness of God through faith in Jesus Christ, unto all them that believe; for all have sinned, and fall short of the glory of God".

There are many more passages of this kind, but this will be enough to make it plain that the religion of Jesus is catholic or universal in the only true sense of the word. All men are of one blood. All men have a common experience with sin. All men are under the same condemnation. All men are provided for in the atonement of Christ. All men may be saved. All men must be saved in the same way. What



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is truth for one man is truth for all men. What is duty of one is the duty of all; what is right for one is right for all. The truth is intended for all men. God wants the whole world to know all the truth. There is nothing hidden but that it may be revealed. God's righteousness is available, for all. God's mercy is open to all. God's love is over all. God's justice will be given to all. All that God has he is willing to share with all. He desires that all should come to the knowledge of the truth. The Church is the fullness of him that filleth all in all. And he longs that we may be filled unto all the fullness of God. All things are ours.

Boob—What makes Uncle Sam swagger so?  
Bob—They say he got the swag at the Tunney-Dempsey fight.

Gipsey Smith, Jr., will hold a two weeks meeting in Second Presbyterian Church, Memphis, beginning Oct. 16.

The church at Picayune has called Rev. B. Locke Davis of New Orleans. We do not know his decision.

The Noxubee County Association will meet Oct. 19-20, the change being made to avoid a conflict. Place, Vernon Church, eleven miles west of Shuqualak.

Brother Tucker reports that the churches at Pickens, Camden and Bethel have called Brother J. B. Berry, who went a few years ago from Mississippi to Louisiana. Glad to get him back.

Twelve were added to the church at Thomastown in the first week of the meeting being conducted by Evangelists C. T. Johnson and D. C. Hall, and the work goes gloriously on.

Brother J. B. Gordon goes from Bonita Church, near Meridian, to Leaksville. He has had good meetings this summer, 25 for baptism and the mission spirit stimulated in the churches.

From the way cheese plants and milk condensaries have opened up in Mississippi lately, it would not appear that we have any laws oppressive to capital or obnoxious to its interests.

Rev. George Cates will preach for two weeks during the revival meeting at Clinton, beginning the first Sunday in October. Will all who are interested in our college students there remember the work in their prayers?

Brother John Thompson og Olio has resigned the churches which he has served near that place for five years and is ready for service elsewhere as the Lord may direct. He is known and loved in many parts of the State, having been pastor in the northern and central and southern counties.

A few weeks ago the Record criticized Uldine Utley, the "girl evangelist" for appearing on the front page of a daily paper in a bathing suit. The report now comes to us that this picture was used without her consent by a lady reporter who "snapped" her with the promise that the picture was to be only a personal souvenir.

President M. P. L. Berry, of Hillman College, says: "It pays to advertise in The Baptist Record. Our dormitories are full. Have had a splendid opening. Have had to order more desks for study hall. Fine body of students. The Y. W. A. started with large enrollment. Prof. Slater has organized the Glee Club and is well pleased with the outlook. More interest than usual in athletics. Expecting great session."

An Associated Press dispatch from London tells of the Bishop of Birmingham in a Sunday sermon in Westminster Abbey declaring that we could no longer accept the first chapter of Genesis as history, that we must abandon it in favor

of Darwin's theory. And yet some of our Baptist brethren are saying it is time to quit fighting over little things like this!

The people of Murphy, N. C., moved into their new \$60,000 church house this month. Brother T. L. Sasser, one of our Mississippians, is pastor. The building is of brick and marble, seating 900. Brother Sasser has been pastor here four years, in which time the membership has been doubled, 101 being received by baptism, and training schools have been conducted. The Biblical Recorder gives a good picture of the pastor and the building.

The editor of The Churchman, through Mr. Cotton, says: "If I were to answer in one word your question, 'What are the distinctive opportunities of religious papers in these times?' I should say, educational. The ignorance of Christianity in America is appalling. The other evening I went to Aimee Semple McPherson's Angelus Temple in Los Angeles. What I saw and heard was to me pitiable beyond the possibility of exaggeration. It was like a cross between Coney Island and a kindergarten."—Ex.

Baptist stock in Jackson is rising steadily. The First Church has recently gotten into their new auditorium and are joyful. Calvary Church is already watching the foundations laid for their new building on West Capitol Street. This will be an ample structure to accommodate a membership of 2,000. Parkway Baptist Church, with J. P. Harrington as pastor, was organized in the summer. They already have a large lot for a church building opposite the Old Ladies' Home at West End, and a pastor's home on part of the lot. Davis Memorial is expecting their new pastor, R. B. Patterson, the ninth of October, and everything is furbished up for his coming. Griffith Memorial Church can't hold the folks that come to Sunday School and to hear Pastor D. A. McCall. They have voted to build a new house.

Dr. Z. T. Cody of South Carolina has been passing through deep waters in the loss of his wife. He brings a worthy tribute to Christian hospitals as a result of his recent experiences. Among other things he says:

"They are a spiritual asset. The money we spend on them is rendering a worthwhile service. This is the truth concerning them and it is in this light we should see them. We do not wish to turn the eyes of any of our people from the business and practical problems concerned with these denominational institutions. But we do wish that it was in our power to help some of our people to see more than the debts and the mere money aspects of these enterprises. They are worthy of a place in our esteem, love and confidence as instruments of Christ.

"In our general hospital discussion the writer has taken the position that we must stand by the New Orleans Baptist Hospital because the Baptists of the South had contracted legal obligations with New Orleans citizens from which they can not now withdraw. We think this position will hold.

"But we have said that we did not favor the making of the obligations and we thought that they were unwise. We wish now that we could withdraw this latter statement. Our opinion as to this has undergone a change; and experience has taught us that a hospital is a great worthwhile instrument in the service of Christ. If the New Orleans Hospital should now come before the Southern Baptist Convention as a new proposition, we would favor it. Of course we do not mean to say that we would favor every detail of any proposition that might be submitted, but that we would favor Southern Baptists maintaining a worthy hospital in that great city. This is a change of opinion on our part and we gladly confess it."

# ORPHANAGE SIGNAL

Each week you will find in the Record a signal of our needs. Of course you are at liberty to send any article that you have at any time, for these are only our greatest needs:

- 1—Sheets for double beds, large size.
- 2—Tablecloths, six by eight feet.
- 3—Table napkins.
- 4—Dresses or cloth for making nice dresses for Sunday wear for girls from 13 years up. Also other garments.
- 5—Clothes for boys from 12 years up.
- 6—Hose and socks for both boys and girls from 12 years up.
- 7—Shoes for all sizes up to 8½.
- 8—Caps and hats.
- 9—Window curtains and shades.
- 10—Toothbrushes and paste.
- 11—Soaps.
- 12—Lead pencils.
- 13—Food stuff is always in demand.

May I suggest to the churches in the country that feel that they haven't much money to give to the Orphanage, that your members get together and make up a truck load of any kind of food stuff and drive in with it. Or any of you that are coming this way, just throw in your car any food that you can spare. A gallon of molasses, bushel of potatoes, sack of peas, bushel of corn, canned goods, just anything to eat. We will appreciate it.

—B. E. Massey,  
Associate Superintendent.

To the Laymen, S. S. Supt's, and Pastors:-

While the Oktibbeha County Association was in session last week, we heard a report from our efficient Asst. Supt. of the Orphanage, Brother Massey, and in making his statement of the needs of the home he mentioned a fact that we dare say that not one half of the Baptists of the state knew that existed there at this time, and that is need for a building to be used for a hospital and for isolating the children as they come into the home for a number of days, and in that way prevent the other children being exposed to contagious diseases.

As an example of what the home has experienced, one child developed mumps a few days after entering the home and 78 other children had to suffer for the reason that we have not properly provided a place to house the new arrivals until danger of contagion is past.

After making inquiry as to the cost of a building suitable for the purpose named, we learned that \$6,000.00 would cover the cost, and as there are some 68 associations in the State, we broke the ice by pledging, or underwriting, one hundred dollars of this amount, said amount due and payable at any time asked for after 60 other associations would pledge a like amount. Will you not put this matter up to your Association, Sunday School, or church and give the matter all the publicity you can in order that we may provide for these, our adopted children, in a manner that will make their lives happier, that these in charge at the home may worry less in cases of sickness, and above all that we may please Him who said, "Suffer the little children to come unto me, and forbid them not"?

Let us start this now and keep moving until we have the building ready to occupy.

Yours Fraternally,  
O. C. MOOR.

Editor Louie D. Newton, one of the finest of fellows and one of the best newspaper men anywhere, pays his respects to each Southern Baptist paper, in a recent issue of the Index. We make our bow for the following: "And down the valley one finds the veteran Lipsey, always on the job, giving Mississippi Baptists one of the best of our papers in The Baptist Record. His editorials are clear cut, doctrinal, scriptural."



# WORLDLINESS IN CHURCHES—UNREST OF PASTORS

A. D. Muse, Evangelist

Did you ever notice that the same immoralities that Paul ascribes to the heathen, the Gentile, the pagan in the first chapter of Romans he also ascribes to the church in the last times in his letter to the young preacher, Timothy? Note the parallel:

"Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful . . ." (Romans 1:29-31).

Of the church in the last days he says:

"Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, incontinent, false accusers, heady, high minded, fierce, despisers of those that are good, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power thereof." (II Tim. 3:2-4.)

The church is in the world, but not of the world. Every great world apostasy has been produced not by the people of the world—the unbelieving and unprofessing world, but by the people of God who have sought compromise with the world and federation with the world and thus conformed to the world and assumed the habits and manners of the world and lived the life of the world. It is an old saying—"The boat in the sea is all right but the sea in the boat sinks the boat"—and as true as old too. The figure fits.

Paul in the first epistle has set forth the marks of the loyal and true minister and his work:

"Therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach.—Be thou an example of believers, in word, in conversation, in charity, in faith, in purity,—give diligence to reading, to exhortation, to doctrine; continue in them." (I Tim. 4:10-16.)

In second Timothy he is dealing with the coming apostasy and the believer's walk and conduct amid the spiritual atrophy and moral decay of the churches. The condition of the Asian churches which had departed from him had provoked the apostle to brood over these matters. "This thou knowest, that all they which are in Asia hath turned away from me." (1:15.) With this sad experience as a background the Holy Spirit molds the Apostle's mind into a prophetic mood as he thinks over these conditions and casts a picture of the dark day of thickening clouds, gathering storm and coming apostasy and its subsequent judgments. And out of his own experience of fidelity, loyalty and sacrifice he sees the devoted and true minister amid all these encircling glooms. And he has some wonderful things to say to him—

The third chapter contains these marvelous exhortations and consoling counsels to the ministers:

"Be strong in the grace that is in Christ Jesus—

"Endure hardness as a good soldier—

"No man that warreth entangleth himself with the affairs of this world—

"I suffer as an evil doer, even unto bonds, but the word of God is not bound—

"If we suffer we shall also reign with him—

"Study to show thyself approved unto God—

"Shun profane and vain babblings—

"Nevertheless the foundations of God standeth sure having this seal, the Lord knoweth them that are his.—And let every one that nameth the name of Christ depart from iniquity—

"Follow righteousness, faith, charity, peace—

"Foolish and unlearned questions avoid—

"The servant of the Lord must not strive but be gentle unto all men."

And in chapter four—What a charge!

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season. Reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Timothy 4:1-3.)

No man living today right here amid these times can give as perfect and accurate pen picture of the actual conditions as they prevail in the churches at this very hour as Paul gives us here. I am not saying this is THE last times. But I am saying this is the time Paul pictures here. It is not a question of the world getting better or worse. It never has been. The unregenerate world is bad, rotten through and through. Always has been bad and always will be bad. Moral rot is never measured by the unbelieving world. The unbelieving world is diseased at heart. It is a malignant case too. It will kill. What we see and call "Worse times" is just a few more pimples on the skin and sores on the surface. That is all. It is bad. It is rotten. Just as rotten, as degenerate, unregenerate and unquickened human nature, born in sin, conceived in iniquity and estrayed from the womb can possibly be. But when the people of God begin to take on the fashion of the world, begin to conform to the world, and walk hand in hand with the world, then is when death and destruction come and woe follows in the wake of worldliness.

If the time and the money spent by the church in social uplift had been spent in spiritual uplift the world would be a bit different. If the time and the money spent in institutionalizing the church had been spent in evangelizing the world the world would be more like God. If the labors and energies spent in moral reformation by civic legislation had been spent in spiritual transformation by individual regeneration the evils of the world would not be so numerous and the church so throttled.

A preacher stood on a certain platform and said the talk about a crime wave and worldliness made him tired. Well I happened to be a little acquainted with his congregation too.

There are only three things that the preacher can do today. One is to close his eyes and say everything is all right. Old Dr. M. T. Martin used to tell the story of a fellow who said to his neighbor: "I can show you more rats than you ever saw in your life before." The neighbor took him to task. The man said: "Well come out here to the crib." They went out to the crib. He said: "Now you stand out there at the back of the crib and I will go in here and shake the fodder and you look for the rats and I will guarantee you that you will see more rats than you ever saw before." The man went in and shook the fodder. The rats ran everywhere. "Do you see any rats?" "No," said the man on the outside. He shook again. "Now do you?" "No," was the reply. And the fellow never did say he saw any rats. Yet the rats scurried everywhere every time he shook the fodder. The man slipped around behind the crib and there stood his neighbor with both eyes closed as tight as he could. Now that is one thing we can do. But a woman once stood me down that there is no such thing as sin, sickness and death. Yet before supper she had been showing me the pictures of her son who had died with T. B. and she showed me his pictures at the various stages of the disease until finally just before his death a most unsightly piece of emaciated humanity! And yet that poor simp tried to tell me that there was no such thing as sickness and death; that her

boy simply had a delusion of mortal mind and that "Son has gone away." That is all she would say. Men laugh at that. And yet they stand up today and dare to tell us there is nothing wrong. Well nevertheless I know and everyone else with sense enough to be out of an asylum for the insane knows that there is more drinking on the part of young ladies, card parties and things even worse than that than ever known in our day. Holding a meeting in a certain town in Mississippi not long ago, a physician told me he had been in that town seventeen years. That the first sixteen years there had been eleven young ladies to him with the sad story to tell. That in the last eleven months there had been sixteen cases.

There is one other thing we can do; move, change pastorates. A man where I preached recently said to me as we sat in his office before church—(I had never seen him before. It was a fine church, fine building, fine pipe organ. Wealthy people. Paid a good salary, and furnished a fine home. Paid large sums to the organized work. Credit to the pastor.)—"Brother Muse, worldliness has just eaten the life out of my church and I can't do anything. It has broken my spirit and wife and I are heartbroken. I just dread to try to stay. Do you know of a good church we could get?" I said: "Brother, there are eight thousand preachers in the Southern Baptist Convention just exactly like you. I don't personally know a man today who would not move if he could find a good church where he would be free from so much worldliness. But that church doesn't exist any more. I would like to find one myself. We would all like to."

There is only one other thing we can do and that is to take a positive and unqualified stand against it. That brings on more talk. In the first place, we will be always on the move. In the second place, a man doesn't move but a few times until it becomes rumored "He is a troublemaker. He just tears things up. He just can't stay long in a place." Then he can't get anywhere to move to.

Then there is still another thing worse than that; the church never turns him off for the real reason. It is always a subterfuge: "Our pastor doesn't get along well with the young people." Or, "Our preacher just isn't any pastor. He doesn't visit any." (By the way, God never called a man to paddle around and pop call. You never saw a man in your life paddle around and pop call all the week could preach with power on Sunday.) Or you hear them say: "Our pastor never takes any stock in the W. M. U." (He shows his wisdom there. That is the best way in the world for a man to move, is to take part in the W. M. U. or let his wife be an officer.) Or you hear it: "His wife is not a preacher's wife." When did the Bible ever fix one standard for a preacher's wife and another for another man's wife? Besides that, God doesn't call women to preach nor pastor churches. A lot of churches have gotten to where they get assistant pastors without paying for them in the person of the preacher's wife. I knew one church to pay the pastor's wife a salary of fifteen hundred dollars a year. But they are separated now, and have been for four years. Oh! the subterfuges people hide behind to keep from coming out and acknowledging the corn that "I don't like that preacher because he condemns my life."

Then you know, there is another thing about it, that worldly gang never starts the racket themselves. Never in the world. That would be too obvious. They always get some good loyal and faithful but somewhat weak person started on one of those subterfuges. You never heard of a preacher leaving because the biggest poker player, drinker, dancer, and libertine in the church did not like him. But it is always that Mr. or Mrs. "Faithful" and "Workhard" don't like him for some cause. And you know they are the leaders and best payers and have the greatest



amount of influence. When they decide they don't like you it is worthless to try to stay. Or you meet with this direct—"Now brother, you are the best man we have ever had here. We all love you. I love you and value you as no pastor I ever had. But you have been here three years now. And there are some who have gotten cold and don't like you. Of course they don't like you and they didn't like old brother so and so, and they won't like the next man." They used to burn men at the stake for the truth. Now they throttle them with deception and choke them with flattery. I am out of the pastorate now and back to the work I always planned, purposed and prepared to do. The only work I ever had on my heart to do—Evangelism. But, brethren, I came out of the pastorate this time with my heart made up that I am going to fight the pastors' battles and stand by his side and help him in these awful times.

I am not calamity howling nor growling. I am facing facts. We all know them to be facts. We all have experienced them.

Shaw, Miss.

#### A PASTOR'S USE OF A MISSIONARY MAP J. F. Love, Cor. Sec'y.

The Foreign Mission Board has secured the best large missionary map that it has ever possessed or offered for sale. It is 98 by 41 inches, and has the mission stations of this Board marked on it.

Rev. C. S. Bratcher of the First Church, Hartford, Kentucky, has devised a unique way of using this map. Copy of a letter which he has written to missionaries who have been made objects of prayer in the use of this map will explain his use of it and suggest the practical value of his plan. We quote the letter as follows:

Dear Kingdom Builders:

For a long time we have felt the need of some definite plan for linking our church up with the missionary program so at last we decided on this one. We have a large map on the wall of the church with all our mission stations located on it. Each Sunday a class in our Sunday School chooses a missionary to be prayed for that week. The name and station are printed on a card and placed on the wall so that all can see. Then a red ribbon is run from our church on the map to the station and on to the name on the wall. The class selecting the missionary introduces him to the School and all pledge themselves to pray for him during the week. Then the next Sunday another class chooses another missionary. All the names are left on the wall. We now have ten and others will be added each Sunday.

We believe that this plan will mean added interest in the missionary enterprise and we hope our prayers will help you. Certainly our people will get acquainted with you and we can pray and give more intelligently.

This letter assures you that your name is on the wall of our church and that we are praying for you. When you return home come and visit us.

Yours in the Master's service,

C. S. BRATCHER.

The price of the map is \$3.75, postpaid, and can be ordered from the Educational Department of the Foreign Mission Board, Richmond Va.

There used to be a Baptist preacher in Mississippi who said it was his business to preach and other people's business to pay. And so he gave nothing to missions, education or benevolence. He was dead then and he's gone now. And we hope the scripture has been fulfilled which said, "And Joseph died, and all his brethren, and all that generation". But we preachers still need to remember that when Jesus said, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you", there was a good sized bunch of preachers in his congregation. Be thou an example.

## Budget Department

### WHO SHOULD SUPPORT A CHURCH?

"Let every one of you"—I Cor. 16:2.  
"Every man shall give"—Deut. 16:17.

#### 1. Members of Large Means.

Certainly the members whom the Lord has blessed financially will help finance the Lord's work. The Lord expected the man of ten talents to use his money in such a way as to be more profitable to Him than the man of one, two or five talents. The Lord expects the successful business men and women of our churches today to be a greater asset to His Kingdom than those not so successful. The prosperous man who will let the poorer members give more to the support of the church than himself is not pleasing God by his conduct, and can never hope to hear his Lord say: "Well done thou good and faithful servant." "To whom soever much is given, of him shall much be required."—Luke 12:48.

#### 2. Members of Small Income.

The one talent man offered excuses for not having used his money to advance his Lord's interests, but the Lord did not excuse him. The Lord was displeased with him and rebuked him for not having done his best with what he had.—Matt. 25:24-30.

The poor widow, of Luke 12:42-44, had only two mites, which make a farthing (one-fourth of a cent), but she put it into the Lord's treasury and the Lord commended her for it.

Peter said "Silver and gold have I none; but what I have that give I thee"—Acts 3:6. Many who read this article can truthfully say: "Silver and gold have I none", but that does not excuse them from helping to support the Lord's work, for they have some sort of property that can be turned into money, such as cotton, corn, cattle, fruit, butter, eggs, etc., etc.

While the offerings of the poor do not largely enrich the church treasury they do largely enrich the lives of the giver. It is also found in actual experience that the Christian who appropriates to the Kingdom at least one-tenth of his income succeeds better on the nine-tenths with God's blessings than those who leave God out of their program and appropriate all to their selfish purpose. God can make nine-tenths go further than man can make ten-tenths go.

#### 3. Those in Debt.

Church members who are in debt sometimes insist that they must be JUST before they are GENEROUS, losing sight of the fact that the Lord is their preferred creditor, and that their obligation to Him takes precedence of all others. If we meet our obligations to the Lord, He will somehow make it easier for us to meet our obligations with others.

If such an exemption were justifiable, there would be very few who would not claim it, and the Lord's causes would have very few supporters. The Christian's obligation is determined by the amount of his income, and not by what he owes or does not owe. A great many business men borrow large sums of money as a means of enlarging their business, and in that way increase their incomes. By going in debt, these men have, therefore, enlarged their obligations to the Lord's work.

#### 4. Women.

Sometimes good men make the serious blunder of contributing for all the members of the family. The wife is usually a valuable member of the partnership with her husband and justice demands that he should recognize her claim to a liberal share of the family income. She has an equal right with her husband to express to her heavenly Father her gratitude and love by a substantial gift each Lord's day; this is a duty and privilege that cannot be performed by proxy; he can no more represent his wife in this vital feature of worship than he can in the matter of

repentance and faith. Some husbands have done their wives a very great injustice in this respect. The objective in our offerings is not alone FINANCIAL; otherwise he might properly contribute for his wife. Spiritual enrichment is the main thing. Every husband should, therefore, make it possible for his wife to worship each Lord's day with her own individual gift.

#### 5. Children.

The scriptural statement, "every one of you," embraces the children, especially those who are church members. The father who provides a way for his son of eight or more years to earn some money, even in the afternoon following school, and teaches him to lay aside each week one-tenth of his earnings for the Lord is showing commendable wisdom in the training of his boy. The father should also reserve the right to direct the son in the expenditure of the remaining nine-tenths until he learns how to spend money wisely. This boy is developing habits of industry, thrift and economy while other boys of his age are on the streets learning to smoke cigarettes and use bad language. This thrifty son has his own package of envelopes instead of a package of cigarettes, prepares his offering Saturday night and remains for church Sunday morning, sitting with his father and mother. There is perhaps no more effective agency in the "training up of a child in the way he should go." One would be pretty safe in writing the future success of such a son, both in business and religion; he is not likely to "bring the gray hairs of his father down in sorrow to the grave". Parents have been slow to learn the value of such a policy.

The wise mother will pursue a similar course with the daughter. "Let every one of you" includes the boys and the girls.

To neglect such training of the children is a great injustice to them and to the church of which they are members.

A pastor reported to a friend that his church has recently suffered a great financial loss in the death of a prosperous deacon, who had contributed almost one-half of the church's income. While this man left a large estate and while his wife and five children were members of the church, it received a mere pittance from these six members. The explanation that was given by the pastor was this: The father reserved the right to contribute for the entire family, absolutely ignoring the obligation of the mother and children to "Honor the Lord with their substance." As a result, they became indifferent; they had no investment in the enterprise and very seldom attended the worship. It is not strange that they felt little sense of obligation to support the Kingdom.

We need to bear in mind the fact that many who are poor today may be prosperous in a few years, and those who are now children will soon be grown men and women at the head of business enterprises. If they do not learn to be systematic and liberal givers while their income is small, they are not likely to "abound in the grace of giving" when prosperity comes. John D. Rockefeller began to tithe while he was a lad and when his income was only \$3.00 a week.

If a church has 250 members it should have at least 250 weekly contributors; in addition to the membership, there are usually some regular attendants who enjoy the blessings of the church and should, therefore, help to support it; indeed the number of contributors in the ideal church should exceed the membership. (See "Financing A Church"—Pages 23-26).

Pastor L. J. Coker held his own meeting at Caesar in Pearl River County and baptized 54 people, twelve others joining by letter. The Lord is greatly blessing him in his work. In the past year he has put in 261 days on the field, made 282 addresses and 312 visits. He came to us from Florida by way of the Baptist Bible Institute.



# Mississippi Woman's Missionary Union

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### Our State Mission Offering

This office is happy because so many are preparing to study State Missions for one whole week very soon, namely, October 3-7.

We know the societies are making preparations because of the numerous calls for helps that come to us. How we do pray that with an enlarged vision of Mississippi's needs will come a great free will offering.

We are aiming that our goal be \$10,000.00. We may so easily meet this is sacrificial spirit finds indwelling in our hearts.

The State Convention Board allows us for the year's running expenses very nearly this sum for W. M. U. work. So we as a matter of course will stand by our State Board. When we, after studying our programs, realize the woeful need for church houses, hospital supplies, Orphanage care, ministerial students' needs, aged ministers' needs and other phases of the Work, certainly we shall be ready to open our purses and divide with each other.

In our study let us not forget that daily we want to render unto God an offering from our purses.

Do not fail to read the story on this Page from the pen of the Corresponding Secretary of Kentucky, Dr. C. M. Thompson. He sends it forth to the sisters of that great Commonwealth. But it fits Mississippi sisters equally as well as it does those of Kentucky. And we give it here, this week before our Week of Prayer, with the earnest desire that it may touch many hearts, many lives, many pocket books.

### Young Peoples' Associational Honor Roll

Our Young People's Leader, Miss Traylor, sent the following communication to each Associational Young People's Leader recently:

"Your most important work is to increase your number of organizations 50% and keep them growing for nine months. You may be surprised that we are asking for a 50% increase, when other states are asking for only 40% increase. But our State is celebrating her Fiftieth Anniversary at this time. I am planning to make an honor roll of the associations whose Young People's Leaders reach their 50% increase. This will be published in the Baptist Record from time to time. Why YOU be the first one to reach it?"

It gives us much pleasure to announce that BONTOTOC ASSOCIATION has reached the required standard. Mrs. H. B. Leavell, Blue Springs, is Y. P. Leader.

Who will be the next!

### A Change in Vice-Presidents

For a number of years our Mrs. R. L. Bunyard has served so faithfully as Vice-President of the First District. Her splendid work has been greatly appreciated by the host of friends who love her, and have depended on her. Duty, and we believe genuine pleasure, has called her to another field of service. She is now house mother for the boys in Clarke Memorial College. Our prayers follow her. Our interest in the Clarke boys will be greater because of the fact that she is there.

This change on her part calls for another Vice-President on ours. The Dear Lord who is good and whose loving care for the W. M. U. is always evident, had ready for us another who assumes the Work—Mrs. W. Y. Quisenberry of Clinton.

All who know Mrs. Quisenberry readily realize her wonderful adaptability for the position. Rich in experience gleaned from world wide travel; deep consecration; an enthusiastic devotion to people, and above all a humble longing to serve her Lord, she comes to us ready to give herself freely to our Union which she loves so genuinely.

Sister Superintendents of the District write her a word of welcome. Tell her when your association convenes. She will gladly come and bring to your women a great message.

### The Way Out

C. M. Thompson, Corresponding Secretary State Mission Board of Kentucky

The time had come to present the claims of State Missions. The minister's eyes swept with intense searching the apathetic faces of his congregation. He had made an impassioned appeal for State Missions and had hoped his people would feel it was a sweet, blessed privilege to contribute to such a worthy cause. He had failed and a sense of desolation crept over him.

"God help me," his lips murmured, mutely. He could not see the bent figure of little crippled Mary in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give; I want the people in the State to hear 'bout my Saviour, O Lord, I ain't got nothin' ter"—

What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

From somewhere a voice whispered: "Yes, you have Mary, you've got your beautiful crutch that was given ter you. It's worth a lot of shinin' dollars. It helps you to git into the park where the birds sing, an' takes you ter preachin'. You can give that."

"Oh, no, Lord", sobbed the choking, shivering child. "Yes, yes, I will. He give up more'n that for me."

Blindly, she extended the polished crutch and placed it in the hands of the deacon who was gathering up, here and there, the meagre pledge cards. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with trembling hands. The sublimity of the sacrificial giving unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last: "Little crippled Mary's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

"Does any one want to contribute to the State Mission cause the amount of money this crutch

would bring, and give it back to the child, who is helpless without it?" the minister asked, gravely.

"One hundred dollars," came in husky tones from the banker. "Fifty dollars." "Twenty-five dollars."

And so the subscribing went on, until eight hundred dollars were piled over the crutch on the table.

"Ah, you have found your hearts—thank God. Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Mary, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all and she refused Him not. She understood no better when a woman's arm drew her into close embrace and lips whispered into her ear: "Mary dear, your crutch has made \$800 for State Missions and has come back to stay with you again. Take it, little one."

Like a flash there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.

Little Mary gave a practical demonstration of what a sacrificial spirit can do. The heart that loves the Lord Jesus will find some kind of a gift and sacrificial giving will pay the State Mission debt and make possible an immediate advance in the work.

Great Britain is said to have spent two billions of dollars for intoxicating drinks since the world war.

A man of more than average intelligence asked us the other day what was meant by the "inclusive policy", a phrase occurring in The Baptist Record and other papers of late. So we explain that it is a phrase used to indicate a willingness on the part of mission boards to include among those whom they send out as missionaries men and women of very divergent theological views, orthodox or rationalistic. Or when used as to the policy of a convention in determining who may be messengers it means the same liberal or broad policy. Or it may be used about the conditions of church membership. Northern Baptists are not so rigid in their requirements of the orthodoxy of those whom they appoint as missionaries as are Southern Baptists and their mission board in Boston announces they have adopted the "inclusive policy". Our foreign mission board in Richmond has declined to send out some people with loose theological views, and has had to drop a few of those already appointed when it became apparent that they were not sound in the faith.



# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## The Budget Family

Mr. Ment To had a comrade,  
And his name was Never Do.  
Have you ever chanced to meet  
them?  
Did they ever call on you?  
These two fellows live together  
In the house of never win,  
And it's haunted so they tell us.  
By the ghost of might have been.

There are several members of the Budget family but neither of the two above mentioned fellows are members of it, no member even looks like them for every member of the Budget family is on the job and getting results. We want every Baptist in Mississippi to meet this interesting family, so we are asking our B. Y. P. U.'s to introduce them. A sample program has gone out this week to some member of every B. Y. P. U. We hope you get it, use it, and thereby have a part in this special November program.

## Two College B. Y. P. U. Directors Report

Miss Fannie Lynn Gamblin, Director of B. Y. P. U. work, Blue Mountain College, and Mr. Chester Swor, Director of B. Y. P. U. work, Mississippi College, have both written in telling of the fine start the B. Y. P. U.'s made on Sunday night, September 18th. Six unions for Blue Mountain and seven for Mississippi College. We know the other two colleges got their work started off in fine shape also and we are expecting this to be the best year yet for our College B. Y. P. U.'s.

## 24 to 4

Ten years ago we had FOUR College B. Y. P. U.'s, this year we have TWENTY-FOUR. Hurrah for the Mississippi Baptist College Spirit.

## Two New B. Y. P. U. Directors

Here is a letter from Verona saying that the B. Y. P. U.'s have been put under church control and that Brother W. L. Coggin has been elected Director. The B. Y. P. U. as part of the church ought to be under church control and we are glad to see the Verona Church accept the B. Y. P. U. work as a part of the church life and congratulate Bro. Coggin on his election to the important place of Director.

The Coldwater Church, Neshoba County, has elected Brother P. W. Mathews to the high office of B. Y. P. U. Director. We had the pleasure about a year ago of organizing two B. Y. P. U.'s in this splendid church and we are glad to see them make this advance step in their organization.

**Bible Readers Certificates Awarded**  
Here they are, four Intermediates

this time and from Griffith Memorial Church, Jackson: Progressive Union, Mary Lee Shaw gets certificate for keeping up reading for one year; Margaret Taylor, Flora Walrod and Ruth Young get seals for the second year's reading. Congratulations to these young people for their continued good work.

## Clara Entertains Associational B. Y. P. U. Convention

On Sunday, September 18th, seven churches from over Wayne County had representatives at Clara for the B. Y. P. U. Convention that had been planned and announced by the Associational officers with Mrs. Ed. Graham of Waynesboro, President, leading in the plans. It was a beautiful day and the spirit of the meeting was fine. The Clara folks did themselves proud in the gracious hospitality extended. They served a most delightful dinner, the church was nicely decorated and altogether it was a very profitable day. Two speakers were from Hattiesburg, two others from Laurel, the others taking part on the program were local Wayne County folks except your State Secretary, who served as presiding officer. Here is the program, with every speaker present to take his part except one:

- 10:30 Devotional—Mr. R. D. Myrick.
- 10:45 What the B. Y. P. U. Is: How It Differs from Other Services of the Church—Mr. Harvey Mason.
- 11:00 Sword Drill Demonstration—Waynesboro Juniors.
- 11:15 Senior B. Y. P. U. Demonstration—Clara Senior B. Y. P. U.
- 12:00 DINNER.
- 1:30 Devotion—Mr. James Collins.
- 1:55 Special Music—Clara Quartet.
- 2:00 The B. Y. P. U. in the Light of the Great Commission—Mr. Horace Headrick, Laurel, Miss.
- 2:15 If a B. Y. P. U., Then Why Not the Best. The Standard of Excellence—Mr. Harry Smallwood, Laurel, Miss.
- 2:30 The Best Way of Extending the B. Y. P. U. in the Association—Mr. B. R. Wells, Hattiesburg, Miss.
- 2:45 Why Should a Church Have Four B. Y. P. U.'s?—Mr. J. H. Pennebaker, Hattiesburg, Miss.
- 3:15 Reports from Associational Officers.

## Murphy Creek B. Y. P. U. Study Course

Miss Sallie Paine Morgan, of Blue Mountain College, our State B. Y. P. U. Director, came to Murphy Creek Baptist Church Aug. 21st. She taught a five night B. Y. P. U.

Study Course of fifty or more members.

We took the examination on Friday night. After the examination, a social followed (a marshmallow toast). We sang songs of praise, then being dismissed went with happy hearts.

Last Saturday night, Sept. 18th, our pastor, Brother Jack Bridges, gave out 37 Diplomas.

—Carrie White, Cor. Secty.

## PLEASANT RIDGE AND PROVIDENCE

Commencing on the first Sunday in August and running the following week, we had a glorious revival at Pleasant Ridge in Holmes County. The preaching was done by the pastor. He was ably assisted by Mrs. W. A. Hembree, who was pianist, led devotional, did personal work and assisted greatly in the campaign. The Methodist people of the community helped in many ways with their cooperation. Bro. Buford Ellington, a young Methodist ministerial student of Millsaps College, attended regularly and aided greatly, preaching two sermons.

Two converts were baptized and two others won to Christ. The Holy Spirit manifested His presence in the old-fashioned "experience meeting" which we had. The church, Sunday School and B. Y. P. U. were strengthened. Ten new subscriptions to The Baptist Record were obtained. To God belongs the honor.

Our meeting at Providence in Yazoo County began on the third Sunday in August and continued through the week following. Brother Lee McGowen, lately of Mississippi College, now a student at the Baptist Bible Institute, New Orleans, did the preaching. The Lord glo-

riously saved six young women, all of whom were baptized into the church. The music was admirably led by Mrs. Nannie Brooks. The entire membership of the church was revived. Brother McGowen was unanimously invited to hold the meeting there next year. As a rule, those who hear him once desire to hear him again.

Brethren, we beseech you to pray for the work at these two churches.

—T. W. Hembree, Pastor,  
Clinton, Miss. (Box 55)

## COMMENDATION

Please allow me to mention through the Record two of my former fellow workers, who are two of God's good preachers. They are Brother A. N. Murray and Brother R. Middleton, both of North Louisiana, and now in the Bible Institute, New Orleans. Brother Murray is a graduate of Louisiana College, and has had three years in the Seminary at Fort Worth. He has resigned a seven years' pastorate at Jonesboro to attend the Institute. Brother Middleton is also a graduate of Louisiana College, and has had five years' work in the pastorate. He, too, has resigned to take this work in the Bible Institute.

I have known both these men for several years, and know them to be in every way worthy ministers of the Gospel. They will do the work for our churches, and for the Master in a worthy way. They are near enough to serve some churches in Mississippi, and I would love to see them secured by some of our churches. I would love to see this for the work's sake, and for the sake of the men.

Yours fraternally,

—D. A. Youngblood.



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### THE CHRISTIAN WARFARE (2 Cor. 10:4). (By An Old Minister)

The Christian life is a conflict in which we are to be good soldiers of Jesus' Christ, the great Captain of our Salvation, who is said to be a leader and a Commander of the people. Those who are engaged in this warfare are admonished to put on the whole armor of God, consisting of the girdle of truth, the breastplate of righteousness, the shield of faith, and the helmet of salvation. The weapons of faith are not carnal, such as are used to slay and destroy. It is said of the false prophet, Mohammed, that he forced the people to accept his teachings by the use of the sword. But Christ, our Captain, commanded Peter to put up his sword, as that was not the kind of weapon to be used in bringing people into His Kingdom. The Bible is a weapon. The sword of the Spirit, sharper than any two-edged sword, a discernor of the thoughts and intents of the heart. Our Leader used this sword with good effect in repulsing the onslaughts of the adversary. Every temptation was repelled by the declaration: "It is written." Wherever the Scriptures are faithfully taught from the pulpit, in the Sunday School and in the home, the Devil has a hard time holding his own. A preacher was passing by a field, in which a negro was singing: "If you want to make the Devil run,

Shoot him with a Gospel gun."

More than a century ago a French infidel said that within a hundred years the Bible would be an obsolete book, that as the people became enlightened(?) they would discard it as a book unworthy of their attention. At the close of the century, the very room in which this prophecy was written was being used as a Bible depository, from which large numbers of the sacred volume were being distributed among the people; and today there are multitudes in many lands who can joyfully sing:

"Holy Bible! Book Divine! Precious Treasure, thou art mine!" It is said to be the world's "best seller," and if all who possess it would but diligently study its teachings and practice its precepts, it would be the means, under the blessing of God, in accomplishing untold good.

"Faith is a weapon." This is the victory that overcometh the world even our faith. The eleventh chapter of Hebrews recounts the triumphs of faith by the "consecrated hosts of God" through all the ages. In more modern times there have been those who have accomplished marvelous results through faith. When Judson was asked about his prospects for success on the mission field, his reply was: "They are as bright as the promises of God." When Cary told Andrew Full that if the people of England would hold the ropes, he would carry the torch of Gospel light down into the deep dark wells of heathenism. The urgent need of the army of our great

Commander at this time is to exercise an overcoming faith, and to obey His marching order to "go teach all nations."

Prayer is a weapon. "The effectual, fervent prayer of the righteous availeth much." There are more things wrought by prayer than this world dreams of. "Satan trembles when he sees the weakest saint upon his knees." The enemies of Christ dreaded the prayers of John Knox more than anything else. A part of the Christian's equipment is to "pray always with all prayer and supplication in the Spirit."

A life of sympathetic kindness toward others is an effectual weapon. "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." The story is told of a husband and wife who could not get along peaceably in their home. So the wife went to her pastor for advice. After she had told him all about how mean her husband was the good man asked if she had tried heaping coals of fire on his head. She said; "No sir, but I've poured scalding water on him and that don't do him any good." She used the wrong weapon.

It is said that when a king took possession of his kingdom he declared that he was going to kill all his enemies. Some of his subjects had incurred his displeasure and were greatly alarmed. But contrary to their expectations the king was very kind and helpful to them. It was not long until, instead of being enemies, they were his friends, because he had killed those who were formerly his enemies with kindness.

(To be continued)

### MORE ABOUT THE KINGDOM (By Breckenbridge.)

We wish now to find the origin of the kingdom, and in doing so I want to say the Kingdom and Family of the Lord is not one and the same thing. Eph. 3:15 is composed of all the redeemed, but this family is nowhere called a kingdom. From the fact the Lord had a saved people in Old Testament times and yet the kingdom did not exist, if the saved were in the kingdom, Daniel 2:44 could not have predicted of the kingdom yet to be set up in the future.

"In the days of those kings," says Daniel, "shall the God of Heaven set up a kingdom," which was set up by Jesus Christ, to which he refers in Matt. 22:2 "The kingdom of Heaven is like unto a certain king who made a marriage feast for his son." Bear in mind when Jesus says the kingdom is like unto a marriage invitation he means that there is a similarity. Just as the invitation was made to come to the marriage so is the invitation to come into the kingdom; also, of those who did come, there was a man found in their midst who had not on a wedding garment. This one without the wedding garment represents as a figure the unprepared. Who are the unsaved? Where is he found, in the kingdom? For Jesus

says "the kingdom is like unto this marriage;" that means to say, as the unprepared were in the marriage assembly, so will they be found in the kingdom. Certainly no one would say that such characters belong to the family of the Lord! As is taught in Eph. 3:15 we get into this family by the spiritual birth, and get into the kingdom by baptism (John 3:5). Therefore those who have not on a wedding garment get in. You may say that we are not to be instructed by this part of the parable. Let me say, if we should not be, then this part of the parable should be left out.

We see this parable developed in Matt. 3rd Chapter, in those days came John the Baptist preaching, saying: "Repent, for the Kingdom of Heaven is at hand."—now ready for entrance. If the spiritual birth alone incorporates, the kingdom was and had been ready before John's day, was it not the kingdom now being set up when John began to preach he baptized into the kingdom? The Lord Jesus not only set up His Kingdom but instituted laws for it. John 3:5 teaches baptism as the incorporating law of this kingdom. Luke 22:29-30 teaches his supper was instituted as an ordinance for his kingdom. "I appoint unto you a kingdom as my Father hath appointed unto me, that you may eat and drink at my table in my kingdom." This teaches that His supper was instituted for His kingdom. When John began to baptize into the kingdom, the church and the kingdom were one and the same thing. But when it began to be necessary to have churches in different localities for convenience, the church and kingdom only differed in this respect, each church was included in the kingdom, just as the county's are included in the State. No county can claim to be the State, but included in the State; so likewise, each New Testament church is included in the kingdom. There are certain laws that are made as State laws, and are executed or enforced by each County of the State, as it takes every County to constitute the State. So each church is the executive of the kingdom and enforces the laws of the kingdom. So as the church is a local body so is the kingdom. This idea of an invisible church and kingdom is a pseudo-Baptist idea, and founded on no warrant of scripture whatever, they know. Owing to age if nothing else that they can make no just claims to a continuation of a local church, so their idea is to show up an invisible, imaginary church—something that's altogether unscriptural. Baptists have always held to the idea of a local church. Where Jesus said "I will build My church" He also said "The Gates of Hell shall not prevail against it." Baptists have undertaken to show up a line on succession of churches from the time that Jesus built His church. But if Jesus did not allude to a local church, the Baptists have no better claims to a church of Jesus than others have. Will say more about the church later.

(To be continued.)

### THE BAPTIST HOSPITAL

For eight years while pastor in New Orleans I was known as the Hospital Preacher because of my visiting some Hospital practically every day. I have called on the sick in Hospitals from the mere Clinic Shack to the Million yea two Million dollar plants. I feel that I am in a position to make some very accurate statements in regard to service rendered. And should you ask me as to the hospital rendering the greatest service, I would state to you very frankly—"THE MISS., BAPTIST HOSPITAL AT JACKSON."

I wonder if the Baptists of Mississippi realize what they in their Superintendent, Brother Wayne Allison. He is one of the finest characters I ever saw—kind, always smiling, frank, and a safe advisor, always ringing true in his spiritual life. He is a marvelous business man, and if Baptists give him the reins he will within a few years have a plant twice the size of the one we now have and that at a very small cost to Baptists of the State.

We have at present 85 beds, 40 nurses, all devout Christians, and the finest staff of Christian Doctors I ever met. All with one aim—Service to mankind for the Glory of God. You can hardly ring your bell before a nurse enters to serve you and always with a smile. If a Doctor is needed not a moment is lost in getting touch with him, his response is equally as great.

You speak of going to Memphis or New Orleans for treatment, I say carry me to the Baptist Hospital in Jackson, where the superintendent and nurses know God, meet in prayer for my recovery, where doctors bow their heads in prayer for guidance in treatment, and where men and women are being healed spiritually as well as physically.

One of the first messages I received after taking up my work with the Orphanage was from the Superintendent of the Hospital, telling me to bring the children from the home over for treatment when needed. That the Hospital doors were wide open for them. I have had occasion to carry a number over, and the attention given them was equal to that given to the wealthiest patient in the Hospital.

Now Brother and Sister, this is our Hospital, do not simply think of it when you are or have a charity patient, but come or bring your pay patient and let us make it possible for this great Institution to help others.

B. E. MASSEY,  
Associate Supt.,  
Baptist Orphanage.

**Your Wall Decorations**  
Easily displayed when you use  
**MOORE PUSH-PINS**  
Glass Heads—Steel Points  
Harmonize with any color.  
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**Moore Push-less Hangers**  
10¢ pkts. Everywhere  
Send for Sample, New Enamel-  
ed Cup Hook  
**Moore Push-Pin Co., Phila., Pa.**



## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

### Do You Truly Live?

"It is not so much where you live  
And how and why and when you  
live,

That answers in the affirmative,  
Or maybe in the negative,  
The question: Are you fit to live?

"It is not so much where you live  
As how you live and whether good  
Flows from you through your neigh-  
borhood.

"And why you live and whether you  
Aim and noblest ends pursue,  
And keep life brimming full and  
true.

"And when you live and whether  
time  
Is at its nadir or its prime,  
And whether you descend or climb.

It's not so much where you live  
As whether while you live you live  
And to the world your highest give  
And so make answer positive  
That you are truly fit to live."  
—John Oxenham in "Hearts Cour-  
ageous."

### Are You Happy?

"This is not an impertinent ques-  
tion. It is simply formed to stir  
you to what ought to be your ex-  
perience. For we cannot live out  
our prosaic days without a good  
dose of happiness. The Master of  
all Christians began his great Ser-  
mon with this very word and thing:  
"Happy are you" who are poor in  
spirit, or meek, or merciful, or lov-  
ers of peace and peacemakers, or  
hungering for righteousness, or who  
love as the Heavenly Father loves.  
Jesus wanted to make folks happy,  
he came to add to this world's hap-  
piness. What a genial soul was he!  
How he went about putting flow-  
ers in back yards for tired eyes to  
look at it! How he often said,  
"Come unto me and find rest for  
your weariness!" If God be good  
and friendly why not be happy? If  
Christ is real and available and com-  
panionable why not sing with glad-  
ness and be happy? Are you hap-  
py? Why not? More to love you  
and to believe in you than you think  
—more of good everywhere than ap-  
pears—Then be Happy."

The King was ill of a strange ma-  
lady. His wise and learned physi-  
cians gravely shook their heads and  
could find no remedy. Finally one  
suggested, and others agreed, that  
the King could never recover un-  
less he wore a happy man's shirt.

So messengers were dispatched  
throughout the length and breadth  
of the kingdom to find and bring  
to the King a happy man's shirt.  
They found many people who seem-  
ed happy, but upon investigation  
proved to be not so. The messengers

had looked the kingdom over and  
sadly turned home in despair and  
sorrow that no happy man could be  
found, when they heard someone  
gaily and blithely singing, and pre-  
sently saw a young man with a hap-  
py, smiling face, but very ragged  
clothes. "Surely this man can't be  
happy", said they, "but he seems to  
be; we'll ask him". On receiving  
the reply that he was perfectly hap-  
py, they told of their errand, and  
that they'd like to have his shirt  
for the King to wear. The smiling  
youngster pulled back his frayed  
coat a little way and showed them  
that he had no shirt.

Happiness does not depend on ma-  
terial things, as the following from  
The Western Recorder on "Our Et-  
ernal Search For Happiness" shows:

"Three supreme questions exist in  
the minds of all people of all civiliz-  
ed nations. These questions are as  
old as civilization, itself. Upon them  
and their solution are based the re-  
ligious, social, political, mental and  
physical activities established by  
God, and man exists to further the  
causes of these vital questions.

The first question was asked long  
before the rich young man asked it  
of Christ, or the keeper besought  
Paul for its answer: "What can I  
do to be saved?"

The second may be answered each  
day by a study of the qualities and  
characteristics of the truly great  
men, for this is the question: "What  
can I do to succeed?"

The third, which is interwoven  
with the other two, or perhaps  
growing out of them is the age-old  
question of "What can I do to  
achieve happiness?" Of what con-  
sists this element of happiness and  
how may it be obtained in my own  
life?

In Gibbon's "Decline and Fall of  
the Roman Empire," we have the  
story of an old Caliph of Spain who  
ruled his kingdom for fifty years.  
Every luxury of that day was his.  
His castle was builded of stones im-  
ported from almost every country  
of the then known world and was  
the climax of beautiful architecture.  
Around him were the wisest advis-  
ers, and a retinue of servants in-  
tent upon pleasing his every whim.  
From outward appearances one  
would say, "Surely this grand old  
ruler enjoys the superlative degree  
of happiness." Yet, history reveals  
that this same monarch before his  
death stated that he could count  
only fourteen days of happiness and  
good cheer.

Lord Byron, a nobleman of power,  
fame—a man of wondrous words,  
lofty sentiments and ideals, a poet  
who was to live down through the  
ages—at the age of 36, said that he  
saw no good in life. Solomon, wis-  
est of men, said, "Vanity, vanity,  
all is vanity." Prince Bismarck, one

of the greatest statesmen of the  
19th century, after 83 years of  
health, wealth, influence and power,  
called life but a series of vain re-  
grets.

In our present day let us glance  
at Charlie Chaplin, hero comedian  
of the world, roaming the Califor-  
nia hills searching in vain for peace  
and contentment: or Sinclair Lewis,  
writer, spending six months in every  
year tramping the Northern woods  
looking for health and happiness.  
Dozens of wretched examples may  
be found in newspapers, magazines,  
as well as biography. Money, fame,  
and friends may have been theirs,  
yet that peace which Christ died  
to give mankind and that faith  
which looks ever upward to Cal-  
vary's cross is not theirs to enjoy.

A beautiful poem was rediscover-  
ed in the ancient days by a Roman  
Emperor. The poem fairly spoke  
aloud of the joy of living, the thrill  
of existence in a world of beauty,  
the exalted privilege of loving and  
serving. So entranced was the Em-  
peror that he searched for the au-  
thor of this lyric and found him to  
be a Greek slave serving a Roman  
master. The body of the slave still  
bore the imprints of the lash of the  
bull whip about the loins. Inces-  
sant toil and cruel treatment had  
left him with a worn body but the  
beautiful soul poured itself out in  
words which stirred the hearts of  
mankind.

Thus we see that this elusive Blue  
Bird of Happiness is no respecter  
of persons. Happiness grows in any  
soil; thrives in any environment, for  
it comes from within as Burns has  
so vividly expressed.

"Tis not in titles nor in ranks  
Tis not in wealth like London  
Banks

To purchase peace and rest  
If happiness have not her seat  
and center in the breast.  
We may be rich, or wise, or  
great,

But never can be blest."  
Pleasure is not happiness; it is  
temporary while happiness is per-  
manent. Pleasure is only the note  
while happiness is the symphony.

Our Savior advocated happiness.  
"Be of good cheer, for I am with  
you." Let not your hearts be trou-  
bled." "Fear not." Although Christ  
bore the heaviest cross of all He  
lived happily to serve that the hap-  
piness of others might be His eter-  
nal joy. If the Kingdom of Heaven  
be within us, so, also is the King-  
dom of Happiness.

The ancient recipe for a happy  
life is as practical to-day as it was  
when given. For he that will love  
life and see good days, let him re-  
frain his tongue from evil and his  
lips that they speak no guile. Let  
him shun evil, and do good; let him  
seek peace, and pursue it. For the  
eyes of the Lord are over the right-  
eous and his ears are open unto  
their prayers; but the face of the  
Lord is against them that do evil.  
1 Peter 3-10-12.

Life does not mean the accumu-  
lation of wealth, pleasure, carnal  
or worldly; it means something  
deeper, richer, fuller; that life that  
comes from God. Let us seek that

fuller life which Paul must have  
found the rewards of when he ut-  
tered, "I have fought the good fight,  
I have kept the faith" or Wilson,  
when he, in his dying words, said,  
"I am ready."

### LAUDERDALE COUNTY BAP- TIST ASSOCIATION

We the messengers of the sever-  
al churches of the Lauderdale Coun-  
ty Association assembled; believing  
as we do that there are certain po-  
litical, moral, and religious issues,  
that are one and the same and in-  
separable, hereby pass the follow-  
ing resolutions:

**RESOLVED First.** That we as  
an organized body working as a  
part of and in harmony with the  
Southern Baptist Convention, which  
represents that section of our na-  
tion that has done so much for the  
cause of prohibition and are well  
pleased with the results of this  
great humane undertaking: hereby  
express our regrets that we have so  
many evidences that the non-prohi-  
bition political faction is trying to  
control the Democratic party to lead  
them to victory in our future nation-  
al elections.

**Resolved Second.** That we express  
our belief that all religious bodies  
should support issues, especially  
those that deal with moral right-  
eousness, in preference to any po-  
litical party whatsoever, if we have  
reason to believe that the party op-  
poses the issue. There fore we pro-  
pose to follow the party that is for  
the issue involved.

**Resolved Third.** That we as a body  
of Christians believing in prohibi-  
tion, pledge our united opposition  
to any party whatsoever that so  
much as nominate, on their conven-  
tion floor, any candidate whosoever  
that in our judgment is too wet or  
even just damp.

**Resolved Fourth.** That we send a  
copy of these resolutions to our Bap-  
tist Record for publication. It being  
understood among the brethren that  
a similar resolution will be present-  
ed to our next State Convention and  
at the Southern Baptist Conven-  
tion. This all to be done that the  
next democratic convention when as-  
sembled to nominate a Democrat  
ticket may not misjudge Southern  
Baptists as to their attitude towards  
the great cause of prohibition.

Committee on resolutions and re-  
commendations,

J. B. GORDON,  
T. L. HARBOR,  
R. C. WILLIAMS.

The farmed leads no EZ life,  
The CD sows will rot,  
And when at EV rests from strife  
His bones all AK lot.

—Boston Transcript.

Judge: "What's your name?"  
Swede: "Ole Olsen."  
Judge: "Married?"  
Swede: "Yaw, Ay bane married."  
Judge: "Who did you marry?"  
Swede: "Ay marry a voman."  
Judge: "Foolish! Did you ever  
hear of anyone that didn't marry a  
woman?"

Swede: "Yaw, my sister. She bane  
marry a man."—Ex.

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## Sunday School Department

### SUNDAY SCHOOL LESSON

October 2, 1927.

ELIJAH ON MOUNT CARMEL, I

Kings 18: chapter.

Lesson material, I Kings 18:30-39.

Golden Text:

"Choose you this day whom ye will serve," Josh. 24:15.

As Elijah, the Tishbite, makes his appearance upon the stage of history, idolatry had become the state religion and the apostasy of Israel had reached its lowest point. The day of the vindication of the Kingship of Jehovah had arrived and Elijah, the prophet, was God's chosen agent to thrust in the sickle of divine judgment. He appears like an apparition unto Ahab with a message startling, terrible in its execution and destructive in its consequences. That the rain and the dew should cease to fall for these years except at the word of the prophet was a bold and terrifying message well qualified to fill Ahab's heart with consternation, but the subsequent concealment of Elijah from the path of Ahab and Jezebel shows their callous hearts were impervious to the words of the prophet, and drove them not to repentance, but to the set purpose to destroy the messenger. To silence the lips in death of one whose supplications could stay the rain and dew was a far easier task than to demolish the worship of Baal, and recover themselves and the people to the worship of Jehovah. They forgot that they had to reckon with God, and not with a mere man, though that man be God's messenger. Elijah, protected from the wrath of Ahab and Jezebel during the months of his concealment, first at Cherith and later at Zarephath, finally with daring courage confronts Ahab with a challenge which the king could neither ignore nor decline. The challenge was bold, clear and decisive. "Now, therefore, send and gather to me all Israel unto Mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves, four hundred, who sit at Jezebel's table." (I Kings 18:19). Ahab assembled all Israel and the eight hundred and fifty prophets. He makes his first appeal to the people to make a decision as to all to serve Baal alone as their God, or to serve Jehovah alone, the God of Israel. Elijah then appeals to the prophets of Baal to settle the question by the test of fire. Let the God who answers by fire be worshiped and served as the only true God. The test was fair, and called for an ocular manifestation of the presence and power of God implored by his devotees. The challenge was accepted, the test was made, the prophets of Baal taking the lead, no doubts with joy and abiding confidence in the triumphant vindication of their national God. They

prepared the sacrifice and filled the air with their wild cries, "Baal hear us. Baal hear us, hear us," but no answer came. Goaded by the taunts of Elijah they were driven to a frenzy, leaping upon the altar, gashed their flesh with knives and rent the noon day air with their despairing cries, but Baal was dumb; no answer came. The day was lost. They went down in dishonor and despair. The truthfulness of Elijah's claim to be the prophet of God was involved in the results of this hour of trial. The deliberation and confidence with which the prophet entered into the test, now to be made, must have been assuring to the people who looked upon the prophets' composure, animated by the spirit of reverence and silent awe as they awaited the results which would follow. What must have been the terrible forebodings of the defeated prophets of Baal as Elijah proceeded to bring on the supreme test!

1st—"And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the Altar of Jehovah that was thrown down, and Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying: Israel shall be thy name. And he built an altar in the name of Jehovah; and he made a trench about the altar; as great as would contain two measures of seed." (Verses 30-32).

1. Elijah calls an assembly of the people around the altar now to be built. He would have the people to become the ear witnesses and the eye witnesses of all that transpired on the notable day of Jehovah's manifestation in power, in the vindication of his honor. There must be no ground of suspicion of imposture or doubt in the minds of the people. God's cause invites always a searching inspection. It invites the testimony of men, based upon their personal observations and experiences.

2. The people were the spectators of the work of erecting the altar and the material out of which it was built and its location.

Elijah erected his altar upon the foundation of one, now lying in ruins, possibly destroyed by Ahab and Jezebel in their mad purpose, to displace the worship of Jehovah with the worship of Baal. The restoration of this altar was indicative of the work which the prophet came to do. He was a restorer as well as a reformer. Elijah's use of twelve stones, doubtless gathered from the rubbish of the old altar, was full of significance. It was significant of the unity of the Twelve tribes of Israel, and a protest against the disruption of the One people into two kingdoms.

2nd—"And he put the wood in order, and cut the bullock in pieces

and laid it upon the wood. And he said: Fill the jars with water, and pour it on the burnt offering, and on the wood. And he said: Do it the second time; and they did it the second time. And he said: Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water." (Verses 33-35).

1. Elijah was careful to observe all the injunctions of the law pertaining to the offering of the burnt offering. He was careful to impress the people that all the requirements of the law were binding upon the kingdom of Israel, which had drifted so far from the laws and statutes given by Jehovah to his chosen people. His right to perform priestly functions was involved in his high calling as a prophet, and his priestly performances were justified by the absence of the priestly order.

2. The repeated drenching of the sacrifice, the wood and the altar and the abundance of the water in the trenches forbade the slightest suspicion of fraud. The cause of the God of Israel excludes all human devices of trickery and fraud.

3rd—"And it came to pass at the time of the offering of the evening oblation that Elijah, the prophet, came near and said, O Jehovah, the God of Abraham and Isaac and of Israel, let it be known this day that thou art the God of Israel and that I am thy servant and that I have done all things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou Jehovah art God, and that thou hast turned their heart back again. Then the fire of Jehovah fell, and consumed the burnt offering and the wood and the stones and the dust and licked up the water, that was in the trenches. And when the people saw it they fell on their faces and said: Jehovah, he is God; Jehovah, he is God." (Verses 36-39).

There are some interesting and profitable lessons in the closing scene of this test which Elijah had brought on in his struggle with the leaders of the worship of Baal.

1. Now when all things were ready for the decisive hour, Elijah seems to have retired for a season from the presence of the altar and the people that thronged about it until the time of the offering oblation. He was moving in line with the customs and requirements of the worship of Jehovah, which he was seeking to restore. It is not too much to assume that his brief retirement was spent in meditation and prayer, girding himself for the awful crisis which was pressing upon him.

2. When the hour for the evening prayer attendant upon the offering of the burnt offering, he returned to the altar and to the people waiting in breathless silence for the descent of the fire, a token of the presence and power of Israel's God. The silence of the scene was broken by the prayer of the lonely champion of Jehovah's honor.

Note (1) the object is Jehovah, the God of Abraham, Isaac and Israel, (Jacob). (2) Its purport or content; (a) That the people may

know that Jehovah is God of Israel. (b) That the suppliant is his servant. (c) That all he has done and is doing in his conflict with the idolatrous king and queen and priests and the devotees of Baal is in obedience to the word of Jehovah. (d) That the people may know that Jehovah is turning their heart back again from the worship of Baal to the worship of the God of Israel. (3) The fire of Jehovah fell down from heaven and consumed the sacrifice, the wood and the stones and the dust and the tongues of flame licked up the water in the trenches round the altar. (4) Such was the answer to the marvelous prayer. The prayer itself contains no mention of the coming down of the fire from heaven, but the whole burden of the prayer was that God would declare himself as the God of Israel, by sending down the fire and consume of the burnt offering. The consuming fire was to be the token of his presence and the manifestation of his power in the vindication of his honor and the overthrow of his enemies. In sending the devouring flame upon the altar, for which the prophet prayed was granted in the fullest measure. The test is completed. Jehovah's servant has triumphed the prophets of Baal and Ashtarte are driven from the field of conflict and the foundation of idolatry are broken to pieces. (5) The controlling purpose was the recovery of the people to the true worship of Jehovah, whose altars they had forsaken in going off after strange gods. When the people saw the sheets of flame devour the altar and the sacrifice upon it, they fell upon their faces in the presence of this matchless display of Jehovah's presence and power, and cried out: "Jehovah, he is God; Jehovah, he is God". Thus they gave their verdict and turned from the abomination of idolatry. The verdict of the people and the confession of Jehovah as the true God set the seal of condemnation of the prophets and priest of Baal, whose foul worship had degraded and corrupted the people of Israel.

1. Let us learn that God and one loyal and courageous man are in the majority against the multiplied forces of evil.

2. Let us learn that the mighty movements of God in human history and the overthrow of the powers of evil take their rise in the conviction and dauntless courage of some one man of unswerving faith and persistent prayer. The Apostles were examples and illustrations of the principle in God's moral economy. Martin Luther, John Calvin, John Knox, and John Bunyan are men whose names must be registered upon the muster roll of heroes who by the blessings of God overthrew the powers of evil which held men under the bondage of corruption the enemies of God and foes of all human progress.

3. Let us learn that the impossible becomes the possible to men who are animated by the love of truth and righteousness and energized by the Spirit of God, the source of all wisdom, power and might.



## East Mississippi Department

By R. L. Breland

### Yalobusha Association

This association met with Mt. Gil-lead Baptist Church, six miles north of Coffeeville, Sept. 14-15. Rev. J. G. Lott led the opening devotional hour, after which the roll of churches was called and all responded present by messenger or letter. All by messengers except one. Twenty churches compose this association. The following officers were elected: G. E. Denley, Moderator, T. T. Gooch, Clerk and L. D. Clements Treasurer. Report on Sunday Schools and BYPU was read by T. T. Gooch and discussed freely by himself, J. G. Lott and G. E. Denley. G. T. Lyon read the report on the Orphanage, discussed by G. T. Lyon, R. L. Breland, E. Wilson and Prof. Noel Johnson.

The appointee, Rev. L. E. Roane, preached the annual sermon at the eleven o'clock hour, reading 51st Psalm, theme: "Joyful Service." A most splendid dinner was spread by the community of which all partook heartily. Dinner being over, J. L. Godwin delivered a short address of welcome which was heartily responded to by the Moderator who had just heartily partook of their hospitality. The subject of Ministerial Relief was discussed by R. L. Breland and T. T. Gooch. It received a sympathetic hearing by the body.

The Mission Report was read by J. G. Lott who discussed it briefly and introduced Dr. R. B. Gunter who for more than an hour discussed the great mission question from every angle, especially emphasizing State Missions. It was a wonderful message and well received by his hearers.

Thursday morning R. L. Breland conducted the devotional period. Mrs. W. J. Gore read the Digest of letters: all churches represented by letter or otherwise, nearly 150 baptisms reported, an increase in missions were some of the facts culled from the letters from the churches. J. E. Roane read the Report on Temperance, which was discussed by L. E. Roane, J. G. Lott, Noel Johnson and others. The Publications Report was read by J. O. Elliott, discussed by himself, G. C. Brewer, J. H. Tribble, Mrs. J. W. Lippincott, Mrs. J. R. Markett, N. Johnson and Mrs. O. H. Cohea. R. L. Breland read the report on Christian Education, discussed by J. G. Lott and Noel Johnson. The Associational Historical Committee reported through its chairman, R. L. Breland. One of the members of this committee has died this year, Rev. H. L. Johnson, and L. E. Roane was elected to fill his place. Mrs. J. T. Westbrook is the other member of this Committee.

After another good and bountiful dinner the association reassembled, L. E. Roane led the devotional. The

Woman's Work was the regular order for this afternoon, Mrs. J. W. Brown in charge. Mrs. Markette, the associational Superintendent, made a splendid talk on the Fundamentals; Mrs. O. H. Cohea, Secretary of the county work, read the report of the County Rally recently held at Oakland. Mrs. Brown discussed Publications and Mrs. J. W. Lippincott, Stewardship. Their hour was very inspirational. The women everywhere are doing things.

G. E. Denley read report on Hospitals, discussed by G. E. Denley, T. T. Gooch and R. L. Breland. The report on Obituaries was read by R. L. Breland; eighteen have died during the year. Treasurer, L. D. Clements, read the Treasurer's report. G. T. Lyon read Resolutions: a strong resolution of thanks for the hospitality of the community was loudly adopted, also resolution to put on an every-church campaign about the last of November in behalf of missions and the Budget work; it was also decided to hold at least one Stewardship Institute this year. These were forward steps.

D. E. Spearman made the Nominations Committee report: Goes to New Hope, eight miles east of Coffeeville, next year, J. G. Lott to preach the annual sermon, T. T. Gooch to represent in the Southern Baptist Convention. L. E. Roane made a brief report of his trip to the Convention the past year. Adjourned with prayer by the Moderator. Thus closed one of our best meetings of this old body.

### Notes and Comments

Do not forget the State Baptist Convention will meet at Grenada in November. Pastor "Bill" Farr and his splendid people are looking for you. Come.

Tillatobia Baptist Church has one of the best Sunday Schools in this part of the State. It has been Standard for sometime now and gets better as the days come and go. Bro. J. O. Elliott is its splendid Superintendent.

Dr. B. H. Carroll once said: "I have never yet been blessed with the sight of a sinless man. I know that there are some people who claim to be perfect and sinless, but I don't know any who really are." Same over here.

"When the devil is sick,  
The devil a saint would be;  
When the devil is well,  
The devil a saint is he."

One of our great preachers has truly said: "As religion becomes decadent its votaries resort to charms, relics of the saints, alleged pieces of the cross, images and other kinds of evil, instead of resorting to repentance, faith and obedience. So used, the most sacred symbol becomes worse than any common thing."

Dryden said:

"One sin another doth provoke,  
Murder's as near to lust as fire

to smoke."

It seems that he knew whereof he spake as we read of so many wives and husbands killing each other in order to get someone else. Shame is written in a thousand deeds these days.

### COLLEGE COLUMN

#### 500 BAPTIST GIRLS AT M. S. C. W.

Those interested in the religious life of the girls in our colleges will be pleased to know that there will be approximately five hundred Baptist girls enrolled in the Mississippi State College for Women this year. Out of an incomplete enrollment of thirteen hundred and nineteen, four hundred and forty-four are Baptists—and when Registration is completed five hundred is anticipated as the Baptist figure. The Methodist enrollment will probably approximate six hundred, other denominational groups being much smaller.

The Baptist Workshop—the little green cottage across from the campus—has been open since early in the month. Several of the B. S. U. Council Members arrived early to attend a house party over the week end of Sept. 16, 17, and 18. Many goals, plans and methods were discussed and decided upon. The immediate aims set were Four hundred in Sunday School and two hundred and fifty subscriptions to the Baptist Student—the Student Magazine edited by the Inter-Board Commission. At the closing of the registration booth Thursday night one hundred and sixty-two subscriptions had been secured.

The following schedule of activities has been adopted, subject to change if conflicts arise:

Sunday: Sunday School 9:30 A. M.; Church service 11:00 A. M.; B. Y. P. U. 6:30 P. M.; Church service 8:00 P. M.

Monday afternoon: Membership committees of all organizations meet and check up.

Tuesday, 6:30 P. M.: B. S. U. Council meeting.

Wednesday afternoon: Y. W. A. meetings, bi-monthly.

Thursday afternoon: Life Service Band; 7:30, Choir practice.

Friday, 7:30 P. M.: Orchestra practice.

The noonday prayer meetings begin on Friday, Sept. 23. These prayer meetings are held in the Assembly Room of the Workshop each day just following the lunch hour. The B. S. U. President presides and secures attractive speakers. The attendance is voluntary and therefore fluctuating, but many girls of all denominations come to enjoy these few minutes of quiet spent in the presence of the Master.

Relying solely upon the Unseen Power from above and the willingness of hearts here below we visualize a year of hopes and dreams realized. Some added improvements to the Workshop are most happily in process. A sort of Spanish pergola is being erected over the entrance, some lattice work on either side of the building, and a kitchenette within the building proper.

Of a bountiful year we are prayerfully confident.

—Irene Ward,  
Student Secretary.

"Look at the great cities of antiquity," exclaimed the lecturer. "Where are they now? Why some of them have perished so utterly that it is doubtful if they ever existed."

Man in the Drug-Store. "I want some consecrated lye."  
Druggist. "You mean concentrated lye."

Man. "It does nutmeg any difference—that's what I camphor. What does it sulphur?"

Druggist. "Fifteen scents. I never cinnamon with so much wit."

Man. "Well, I should myrrh, myrrh! Yet I ammonia novice."—The Citizen.

### FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

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## MISSISSIPPI COLLEGE NOTES

The religious work in Mississippi College started off in a fine way Sunday, September 18th, which was the first Sunday of the present school year.

## The Sunday School

The seven Mississippi College Sunday School Classes were well attended and much interest and enthusiasm was manifested by the boys in the Sunday School work. Professor Lassiter, of the Clinton High School is the efficient Superintendent of the Sunday School this year. The "Y" Class, which meets in the upper lobby of the Alumni Building had a record attendance of fifty-one. Robert Smart is the teacher of this class. The Agoga Class, with Dr. Patterson as teacher, also had a good attendance as did the other organized classes. The closing exercises of the Sunday School will be merged right into the preaching service this year without an intermission.

## The Preaching Services

A well filled church auditorium greeted our Pastor Sunday morning at the preaching service. Since the closing exercises of the Sunday School was the opening of the preaching service very few people left the church. Dr. Lovelace brought us a powerful message, but the doors of the church were not open for new members as Sunday, October 2nd, the first day of our Revival Meeting this year has been designated as JOIN THE CHURCH DAY when every fellow is expected to have his church letter ready, and to join the church. Dr. Cates, of Louisville, Kentucky, will preach for our Revival Services beginning the first Sunday in October and running two weeks.

## The B. Y. P. U. Work

In Chester Swor the Clinton B. Y. P. U. Organization has one of the very best B. Y. P. U. Directors in the state. Sunday night at six-thirty found the seven Unions meeting in their various places for organization and a short program. These Unions were well attended, some of them being crowded to capacity and more. In the General Assembly the Director with the seven Presidents put on a clever original playlets in which all of them were pictured as being gloomy and down-hearted about the B. Y. P. U. work until Miss Church came in and doctored them by giving each a mixture of prayer, work, co-operation, love, and enthusiasm. After this medicine had been administered to them they felt that they could lead their Unions in greater service this year than ever before. The Nelson Union and these were A-1 Unions last year, and we are looking forward to a good year in the B. Y. P. U. work this year.

## The Ministerial Association

Friday night, September the 16th, the Ministerial Association held its first meeting of the school year. This Association has a capable lead-

er in its President, W. L. Compere. Every Sunday a group of these Ministerial Students go out to the hospitals, jails, and the Old Ladies' Home to preach to those who have no chance to hear the Gospel. Twice a week they meet together for thirty minutes of praise and prayer. The association in these meetings is so fine that after the meeting is over they stay on for a short time to shake hands and have fellowship together.

## The Noon-Day Prayer Meetings

The first noon-day prayer meeting was held after everybody had gotten his schedule fixed and things were running smoothly. This is the newest religious organization on the campus, having been organized last year. The attendance at the first meeting this year was nineteen, which is more than the average attendance of last year. The average attendance this year ought to be more than twenty-five. Mr. Shelby Price is the Director of these meetings. We meet each day at twelve-thirty in the upper lobby of the Alumni Building. Visitors from over the state are cordially invited to visit these meetings when visiting the campus.

## The B. S. U. Council

The B. S. U. Council held its first meeting in the new B. S. U. Room on the third floor of the Gym. In this meeting of the Council plans were outlined and discussed by the leaders of the different religious organizations. Thanks to the B. Y. P. U's, in the various churches of District One, and others, the B. S. U. has quite a nice sum of money on hand with which to buy necessary furniture for the B. S. U. room. The B. Y. P. U. of Norfield, Miss., sent some nice curtains for the B. S. U. Room. We are thankful for what these young people have done for us.

## Our Prayer

The religious work on our campus is carried on under student leadership. These leaders are doing their best to carry the work forward in the most efficient way, but our prayer is that in some way a Student Secretary may be provided to lead us forward in more and even more efficient work for the Master. We earnestly seek the prayers of the good Baptist people of Mississippi that this dream and vision of ours may come true.

## DeSoto County

With renewed hope, vigor and vision the people of DeSoto County, in the vicinity of Hernando and Bynahalia, in a rural community known as Kelly's Mill, are marching on to victory, having gained its new life and zeal through a revival meeting just closed with Rev. D. Wade Smith, evangelist and M. E. Perry, Song Director leading. This revival, having a very humble beginning came to a close that is the talk of the entire community. On last Sunday night, the 11th, 263 autos be-

sides wagons and other means of transportation brought between 1100 and 1500 people to the service. It was a great sight to find such a large gathering in a religious service, the place being so far removed from town. The people came day and night, some driving 12 and 15 miles for every service, through rain or dust, adding to the spirit of the services. How the Lord did work on the hearts of the people in the morning services. At times the whole of the congregation would find uninvited tears coursing down their cheeks during the calmest part of the sermon. It was indeed a great meeting.

Miss Eugenia Nichols of Hernando played the piano the first week and when she had to leave to attend school Miss Helen Droke of Olive Branch gave of her services. Both these young ladies did the work wonderfully well, are consecrated and love to be of service.

Subscriptions for the Baptist Record were taken at the close of the meeting. Briefly stating the results we find that:

60 people came into the Church; 40 baptism and 20 letter.

3 subscriptions taken for the Record.

Grocery and silver shower given the Pastor, Brother Spencer, that amounted to about \$100.00.

Pastor's salary raised \$100.00 a year by one of his fourth time churches.

Ordained one Deacon.

95 people, old and young, surrendered for any service the Lord might call on them for.

The offering was one that any Church would be proud of, the total amount, covering expenses and all, going over the \$300.00 mark.

Close to 30 candidates were baptized Thursday afternoon before the meeting closed that night.

An urgent invitation was given for these men of God to return to the same field for a two weeks campaign beginning the 2nd Sunday in August, 1928.

Brothers Smith and Perry are this week with the Standing Pine Church of Leake County. After then they go to Natchez for a two weeks campaign and soon, just after the convention, they go to the Gulf Coast for the winter. May the people of the State remember these men, together with all other workers of the State and Southland, in their prayers.

## A GREAT MEETING

The pastor, Rev. Audie Mays, has just closed a great meeting at Pleasant Hill, some six miles out from New Albany, with eighty-four additions to the church, sixty-nine for baptism, sixty-four of whom were baptized yesterday afternoon, only twenty-eight minutes being required in this actual service. The other five are to be baptized at the next regular church service. Brother Mays says it was all just the Lord's work. Even so, the Lord worked mightily through his children over there.

## IN MEMORIAM

H. J. Simmons

Suddenly and silently, after having received a sip of water from the hand of his faithful wife, the spirit of Brother H. J. Simmons answered the heavenly call in the early quiet of Sunday morning, September 11, 1927.

Although he had suffered much for many months, his Christian patience enabled him to bear it so well that his sudden end came as a surprising blow to his family and many friends.

He was born August 22, 1859. On Jan. 15, 1888, he was married to Miss Fannie L. Simmons. God blessed this union with eight children—A. O., H. J., Whitfield, Irmis, Sarah, Carey, Tadmage, and Nannie. All these, except the first, have grown up imbibing the wholesome influence of a true Christian home and are now substantial citizens, a worthy tribute to the noble parents.

Brother Simmons was born and spent his life in the neighborhood of Smyrna Baptist Church in Copiah County. In early life he united with this church and for many years served faithfully and well as one of its deacons.

He was one of those quiet, thoughtful, courageous Christians whose sturdy characters and faithful services have done so much to build up society, advance the state, and magnify the cause of Christ.

A multitude mourn his loss and share the sorrows of the bereft family; but all look forward to the happy meeting in the heavenly home.

His pastor,

—Bryan Simmons.

W. H. Stubblefield

Brother Henry Stubblefield was born Sept. 29, 1852, and fell on sleep on the night of Sept. 8, 1927. He lived near Vaughan Station in Yazoo County, Miss., and there he was married to Miss Marguerite Wilson, Feb. 10, 1876. For more than fifty years they shared their joys and sorrows, and like many other such wives, she did much to make him the man he was.

Seven children were born of this union and five of these with the devoted wife remain to mourn the loss of an affectionate father and husband.

He delighted in his home, his friends and his church. He was not a leader in church affairs, but he delighted to follow the leading of his pastor.

A host of friends gathered at Black Jack Church to pay a loving tribute to this loyal and jovial friendship and to mingle their tears and sighs with the sorrows of the bereaved family and then laid his body to rest amid the sleeping bodies of loved ones and friends gone on before.

While his death came as a shock to many, he realized that the end was near and met it with the quiet



fortitude which is born of Christian hope.

His loved ones will miss his cheery smile and happy greetings, but we are sure his spirit radiates the joy of the heavenly host.

His pastor,

—Bryan Simmons.

#### Mrs. A. C. Coleman

On Sept. 12 God called to rest a faithful servant in the person of Mrs. A. C. Coleman, wife of Dr. J. H. Coleman, age 86, who lived practically the entire life at Lorman, Miss. At the time of her death she was residing with her niece, Mrs. Winters of Bessemer, Ala. The body was laid to rest in the Port Gibson Cemetery.

Mrs. Coleman had been a faithful member of Fellowship Baptist Church at Lorman nearly seventy years, and was the oldest living member of this church. She loved the Lord dearly and delighted in His service, giving sacrificially of herself and of her means to His cause. Sept. 12 was her great promotion day which she had anticipated with heavenly joy. In her feebleness she had often expressed her desire to depart and be at home with God. Truly her life was a lamp unto many lives. She had been a reader of the Baptist Record since its earliest publication until recently her failing eye-sight no longer permitted her reading. The Lord has received his own.

By her pastor,

—D. O. Horne.

#### DR. J. R. GRAVES AND SPIRITISM THE ORIGIN OF MIDDLE LIFE O. L. Hailey

Many people, with imperfect information, have gotten the idea that Dr. J. R. Graves was an aggressive polemic, seeking issues with people who did not agree with him. This is unfortunate. For Dr. Graves was a pacific spirit. He never sought controversy with any opponent, except after extreme provocation. A Texas brother once wrote in the Texas Baptist Herald that "Dr. Graves was like a Bellisarius, marching around the ring, daring anyone to join battle with him." When I wrote him that he had mistaken his brother, he never repeated that charge, so far as I ever heard.

The true characteristics of Dr. Graves can be discovered in many of his experiences. The one concerning spiritism will well illustrate this. Soon after the Civil War of the sixties, Dr. Graves moved his paper to Memphis, Tenn. At that time spiritism was attracting much attention. Dr. P. S. Watson was its apostle in those parts. He and Dr. Graves were good personal friends, and remained so till Dr. Watson's death. Dr. Watson claimed that spiritism was the great process of securing information not contained in the Bible, and that the "mediums" could communicate with departed spirits and could deliver messages of the living to the dead and get replies from the dead to the living. In their "seances" they never

performed except in a very dim light, and under conditions which they were careful to arrange. Dr. Watson besought Dr. Graves to attend some of his "seances." Dr. Graves said that it was sinful and under the dominion of the devil. Then Dr. Watson became more insistent. Dr. Graves agreed to go, if Dr. Watson would submit to his test of the spirits. This was readily accepted.

The method of communication was by means of "table rappings," and other means such as mysterious writings, etc. At one "seance" Dr. Graves said that this manifestation was of the devil who opposed God. And that God had said that "He who is within you is mightier than he that is in the world." So, Dr. Graves said he would lay God's Book on the table and defy him to get the devil or anyone else to rap. The test was altogether decisive. As long as the Bible was on the table Dr. Watson and his "medium" could get no raps.

Dr. Watson insisted on another test. Dr. Graves, encouraged by his experience, agreed to another test, in which he would not use the Bible. He believed that all that was real was due to the influence of mind upon mind, or what he called "mental telepathy." Dr. Graves believed that if the visitor was of stronger mind than the demonstrator and the "medium" he could subordinate and thwart their plans; and if he was sufficiently concentrated he could control the performers. With this design in mind, he accepted an engagement to attend another "seance."

When all was in readiness, Dr. Graves was advised that a spirit was ready to communicate with him. Upon asking who it was, the answer was that it was Dr. Graves' father-in-law, Dr. George Snider, a prominent physician who had lived in Memphis. Upon being asked by Dr. Graves when he died, the date was given. Asked how he was situated and what of his present experiences, the answer came that he was comfortable and happy and was well situated. After much more of the same sort, Dr. Graves said to Dr. Watson: "Why, here is a strange thing. Less than an hour ago I left Dr. George Snider, my father-in-law, sitting in my own parlor at home smoking his cigar." Of course that was a knockout blow. But Dr. Watson insisted upon a public discussion and Dr. Graves consented to it. All his debates were like that. Dr. Watson died a broken-spirited man. Now, having so completely demolished the whole system of falsehoods, and knowing that a great many people over the country were being led astray by that delusion, Dr. Graves prepared a little book exposing the heresy and giving his views of "Life Beyond the Grave." This he named Middle Life. And the book had a prodigious sale. Nearly everyone of Dr. Graves' books has lying back of it a story similar to this. I have purposed for many years to write a biography of Dr. J. R. Graves and give the causes that led to the writing of his books.

I may yet get to it.—Baptist Standard.

#### ME TOO

I have often thought that I would like for the brotherhood to know some things about the Calhoun City Church, but I have always had a feeling that would not allow me to write of the things with which I have had to do. But, as I am leaving, and as the work which has grown so appreciably was started by another, I think that I may say a word or two without any show of egotism.

I go from the Calhoun City Church, the first of October, to become the Pastor of the Hernando Church, their Pastor, Dr. McGavock, having gone back to his mission field in Chile.

In leaving Calhoun City, it is a joy to me to say that the Church here is made up of one of the finest, pluckiest bunches of Baptists to be found anywhere in the state. The work that was started by Rev. J. F. Mitchell has carried forward, and, now the church has a building of thirty-two rooms, a new Pastor's home, and only a twenty-five hundred dollar debt on the whole property. The Sunday School is well organized; the church has a B. Y. P. U. department almost as good as any in the state, with an enrollment of one hundred and three. The Pastor that succeeds me will find a church that will co-operate with him in the ongoing of the work. There is yet a great future for this church. They have, already, the equipment. The town is growing rapidly, being situated in the heart of a wide and fertile farming and lumber section. The people are prosperous and happy, and these people in town believe in the future of their church, and will stay by it.

I take great pleasure in commending the Calhoun City Church to the brotherhood of the state as being people who are worthy of your prayers and consideration.

Watch the Calhoun City Church.  
C. C. WEAVER,  
Pastor, (Retiring).

#### MISSISSIPPI PARTY IN LOUISVILLE

The "Miss. Party" left Jackson, Saturday, Sept. 17, at 1:15 for Louisville. The trip was planned to the minutest detail and as plans seldom do, but happily for us, they worked out fine.

The party consisted of: Mr. and Mrs. P. E. Collum and family, McComb; Miss Gladys Smith, Brookhaven; Miss Lottie McCoy, Richton; Mr. James H. Street, Thaxton; Mr. Carey T. Vinzant, Burns; Mr. Edwin Richardson, Hattiesburg and Edwina Robinson, Magee. The trip was made much more enjoyable by a "train box" prepared for the party by Miss Verda Von Hagen, Columbus. We had instructions to open just one package at the time, and just where each package was to be opened.

The lovely baby daughter of Mr.

and Mrs. Collum was Mascot of the party. The success of this trip is due largely to Mr. James H. Street. The idea of this party originated with him, and through his efforts we were brought together and the trip more enjoyable than coming one by one.

As we enter this field of preparation for greater service, each member of this party earnestly desires the prayers of our Mississippi friends.

Edwina Robinson.

#### MY MEETINGS Shady Grove.

On the third Sunday in July we began our meeting at Shady Grove with Dr. J. F. Haley of Jackson, Tenn., doing the preaching. The meeting ran through Thursday night. Dr. Haley is, in my judgment, one of the greatest gospel preachers whom it has ever been my privilege to hear. The attendance and interest was very good throughout the meeting. As a result of the meeting I feel that we are better prepared as church and pastor to go out and attend to our Father's business. Notwithstanding the fact we had no ingathering, we had a great meeting; for the Lord hath said that he would bless his word, that it should not return unto him void. We believe, therefore, since Dr. Haley stayed by the word so closely, that his messages will be as bread cast upon waters, to be gathered sometime, somewhere to the good of humanity and to the glory of God. The church remembered the visiting preacher and pastor with a very nice offering.

#### Pine Grove.

On the first Sunday in August we began our meeting at Pine Grove near Heidelberg, with Bro. G. H. Suttle of Heidelberg doing the preaching. Bro. Suttle is truly a good gospel preacher. His devotion to God and his love for man, with his experience as pastor-evangelist, makes him a power. The attendance and interest were very good throughout the meeting. The church seems greatly revived and there were three who came for baptism, two young mothers and one very old man; there was one who joined by letter. Truly we had a great meeting. The Lord be praised. The church remembered the visiting preacher and the pastor with a very nice offering.

G. A. Smith, Pastor.

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### MY FIRST PROTRACTED MEETING

By  
L. E. Hall, Littleburg, Miss.

I mean the first I ever conducted without having an older minister present. It was at a school house, it was called "Pack's School House". This was only a "sub name". It was most commonly known as "Possum Trot." It was the place of my second appointment. I had been preaching there once a month, for several months. The good people in the neighborhood, decided that they wanted a protracted meeting, it began fifty years ago, the fourth Sunday in last January.

This was one of the most singularly located school houses I ever saw. It was at a crossing of community roads. It was nearly a mile to the nearest dwelling, and about the same distance to the nearest public highway. The house was a very good one for that day and place. IT WAS PAID FOR—NO BONDS.

If one had been passing the place he would have wondered if it was possible to have a congregation at "possum trot." By 11 A. M. on the Sunday the meeting began, both the house and yard were full of people. They came from all directions. In wagons on horseback, and on foot. Hardy, healthy, industrious, honest people, of all ages and sizes, came to hear the young preacher. He was there, on time. He never disappointed his congregations, before his arrival.

The congregation was large, to start with but the interest was small. The young preacher was very anxious to have a great meeting and could not get away from the idea that he was responsible for results, when in fact he was not. His responsibility ended with the faithful discharge of his own duty. The interest grew gradually, with every service. Some were soundly converted and were received by some members of Salem church, who had been authorized by that church to receive and baptize them.

A young man in the community, who had recently married, got drunk and, seemingly, to add interest to the occasion, came to the meeting and brought his young bride. He soon became gloriously mean. Awfully distrust about his sins. I heard him groaning but I did not know who he was or what was the matter with him. There was no pulpit in the house and I stood out in the floor while preaching. I felt some one pulling at my coat, and turned to see who it was. It was the drunken hoodlum. He said, "Mister have mercy on me, won't you?" I said, I hope God will have mercy on you. About that time, his wife reached him. He said, "Here is my wife, please have mercy on her too." At that juncture some of the brethren had told of him. They were indignant and some of them wanted to pitch him, head foremost, out at the window, but wiser counsels prevailed, and he was led out, at the door. I went right on, preaching. The service was a good one.

I have never heard of that man, since. I had then, only the kindest feeling for him. I have yet.

We had eight accessions for baptism. All grown people. Six young ladies and two young men. All single except one lady. She was young but recently married.

The meeting closed, with the baptizing, on the Sunday following the beginning. This occurred at a place near the home of William Pack, the man for whom the school had been named. Toomsaba was the stream. The water was clear. Large Oaks and Beech trees made a beautiful shade under which the immense throng of people stood, while witnessing the administration of this solemn and beautiful ordinance. After baptizing I preached to the people there, on the bank of Toomsaba. We gave to those baptized the hand of church fellowship, dismissed, and parted, never to meet there again. I have reason to believe that all who were baptized at the close of this meeting, had been born again. I hope to meet them all in a better world than this.

While giving to the new members the hand of fellowship, my attention was drawn especially, to one of the girls. This young woman, who I suppose was 18 or 20 years old, died about a year after she professed religion. She was a beautiful girl. Her face was radiant, and every feature glowed as with an expression of joy, such as God alone can give, and such as no mortal tongue can describe. I don't remember her given name. Her maiden name was, "Collier".

A few days ago, while sitting alone, thinking of the past, this meeting came into my mind. I thought of that scene and of that girl. The question came, shall I meet her over there. I believe I shall. I believe I shall meet her where "there shall be no more death". Where no tears are shed. No more parting. No more sorrow. Where there are no grave yards. Where my heart shall ache no more. Oh, blessed Savior, when my few remaining days on earth are ended, give me a home with Thyself, and with all who have been redeemed by Thy Blood.

"Dr. Perry M. Lichtenstein is the physician of the nationally known Tombs Prison in New York City. During twelve years at this post he has seen 170,000 prisoners pass thru that melancholy structure out over the "Bridge of Sighs." He has met all of them, and is certainly in a position to speak authoritatively on the causes of crime. In a recent statement in the 'Philadelphia Public Ledger' he uttered this startling truth:

"The so-called crimes of passion are increasing alarmingly, and will continue to do so in my opinion, until the principal cause is eliminated. This, it seems to me, is the present style of dress, which, to say the least is immodest. Rolled stockings and similar styles have a direct bearing upon crime incitation, no matter how innocent the wearer may be."—Sel.

### BLUE MOUNTAIN COLLEGE NEWS

#### Baptist Student Union Reception

A reception was given by the new B. S. U. Council, in the Student Room on Friday evening, September 16, in honor of the faculty and student body.

#### New Student Secretary for B. M. C.

Miss Mary D. Yarborough was chosen several months ago as the new full-time Student Secretary for 1927-28, to succeed Miss Sallie Payne Morgan, who has served so creditably for the past two years. Due to the critical illness of her mother, Miss Yarborough was unable to come and take up her work at the beginning of the session. So Mrs. Mary Etta Buchanan Claypool, a former Blue Mountain girl, was selected to serve in Miss Yarborough's place until she can take up her duties here. Mrs. Claypool has already won the love and admiration of all the girls and is serving in a wonderful way. The religious work has been and is still being organized as fast as is expedient, and has started off with much interest and enthusiasm manifested. Mrs. Claypool's originality, enthusiasm, untiring efforts and smiling countenance are due a great deal of credit for the splendid way the work is moving on.

#### Noonday Prayer Meetings

The Student Room, which has been the scene of so many sweet prayer meetings in the past, has been rededicated and is now open and being used daily. The attendance at the regular noonday prayer meetings is good and we feel that these prayer meetings are going to be the keys that will unlock God's treasure house for us this year.

#### B. Y. P. U. Organized

The College B. Y. P. U. was organized Sunday night, September 18, under the supervision of Mrs. Claypool and Miss Fannie Lynn Gamblin, our efficient and loyal B. Y. P. U. Director for this session. We are looking forward to a record breaking year in B. Y. P. U.

#### Sunday School Classes Organized

Seven classes were organized in the College department of the S. S. on Sunday, September 18, to accommodate the two hundred six students enrolled for the first Sunday, not including the thirty Methodist girls who attended the Methodist Sunday School.

—Ruby Talbot,  
B. S. U. Secretary.

### Sandersville.

On August 24, we began our meeting at Sandersville with Bro. A. S. Johnston of Mt. Olive to do the preaching and with Paul Gates of Laurel to direct the music. Bro. Johnston is indeed a good preacher. The meeting continued for nine days, during which time Johnston reasoned with men of sin, of righteousness and judgment. Bro. Johnston knows the story of Jesus and his love and the glory of his life seems to be to tell it. Young Bro. Gates is also a very efficient helper. He is not only a good singer, but also a very splendid personal worker, besides being a good preacher, he having preached for us once during the meeting. As a result of the meeting there were three who came into the church for baptism and one by letter. We had large congregations, especially at night and the interest throughout was very good. The church seems to have taken on new life, and as church and pastor we are facing the future with a new vision and a greater determination to glorify God in our lives. Bro. Johnston and Bro. Gates truly make a good team. The church gave the visiting brethren very nice offerings (and though there seemed to be no clouds, a great shower fell on the pastor and his family). To God be the glory.

G. A. Smith, Pastor.

**THE FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, O., Dept. J, publishers of "The Beautiful Garden of Prayer," the most popular sacred solo of the day, are announcing seven other new, high-class gospel solos that they believe to be what solo singers will prize. A special cut price on the songs will be given for the purpose of introducing them. Send postcard now for a full description of them. Time limited.**

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